

April
1969



Instructor

SUNDAY SCHOOL COURSE NUMBERS 1968-69 →

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Chart indicates specific lessons to be enriched—
Month/Day (lesson number)
Indicates specific lesson(s) for
which this enrichment was
requested.

• Indicates value for course.
A=Administration.
L=Library.
M=Music.

*Includes "Labor of Love" (verse); Answers to Your Questions, Memorized Recitations, and Coming Events.

*Includes Sacrament Gems and Organ Music.

1969 Deseret Sunday School Union of
The Church of Jesus Christ of Latter-day Saints
OVER REPRODUCED BY THE DESERET NEWS PRESS

SIMEON AND ANNA IN THE TEMPLE (Our Cover)

Consider the righteous Simeon and how he was led by the Spirit to the temple on the day when Mary and Joseph brought Jesus for presentation before the Lord.¹ Promised through the Holy Ghost that before he died he should see the Lord's Christ in the flesh, Simeon was permitted to hold the Babe in the arms and prophesied of the Lord's ministry.

And Anna too, the prophetess "of a great age" who lived within the temple, blessed God





THE AWAKENING

by President David O. McKay

For centuries the resurrection of Jesus Christ has been celebrated at Easter, a spring festival that has come down from the pagan celebration given in honor of Astarte or Eostro, a Saxon goddess corresponding to the Ashtoreth of Syria. Resurrection and spring are happily associated, not that there is anything in nature exactly analogous to the resurrection, but because there is much which suggests the "awakening" thought. Like the stillness of death, Old Winter has held all vegetable life in his grasp, but as spring approaches, the tender, life-giving power of heat and light compels him to relinquish his grip, and what seemed to have been dead comes

forth in newness of life—refreshed, invigorated, strengthened—after a peaceful sleep.

So it is with man. What we call death, Jesus referred to as sleep. "Lazarus sleeps," he said to his disciples. "The damsel sleepeth," were his comforting words to the bereaved and sorrowing parents of a little girl. Indeed, to the Savior of the world there was no such thing as death—only life—eternal life. Truly, he could say, *"I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live."* (John 11:25.)

With this assurance, obedience to eternal law should be a joy, not a burden; for life is joy, life is love. It is disobedience that brings death. Obedience to Christ and his laws brings life. May each recurring Easter emphasize this truth, and fill our souls with the divine assurance that Christ is truly risen, and through him man's immortality secured.

(For Course 26, lesson of May 18, "The World Around Us"; for Course 30, lesson of April 13, "Road to Salvation and Exaltation"; for all Easter lessons; to support family home evening lesson 33; and of general interest.)

Library File Reference: RESURRECTION.

Youngsters will thrill to the adventures of a 10-year-old boy who heeded his father's call to do a man's job, and was sustained by . . .

HIS MOTHER'S PRAYER

by A. George Raymond*

The trail over the mountain was wet and slippery. The late spring thaw from the huge snowdrifts on the crest of the mountain made small streamlets across the trail and into the hollows.

I was riding my bay mare, a spirited animal, totally obedient to the touch of a rein on her neck or a spur on her flank. Impatiently I guided her to the ridge above us, where I could look out over the valley.

The night before, when the dairy cows had come in from the range, five of them were missing. It was too late then to go after them, so this morning my father had sent me to look for them and bring them home. He had warned me about snowslides and high water and I had assured him that I would be careful.

And Such a Prayer!

Now, as I urged my horse up the mountainside, I remembered how just before I left the house my mother had called me to her side and said, "My boy, your father has given you an important assignment this morning. Ordinarily he would have sent a man on this errand; but the men are all busy, and he trusts you to bring the cows home. This is a man's job. My son, I don't want you to go alone. I don't think you can perform this task alone. Come into the bedroom with me and we will ask the Lord to go with you. I feel sure you will need him today."

Then my mother sat down on the edge of her bed and asked me to kneel in front of her. I placed my hands on her knees and my face in her lap, while she talked to the Lord. And such a prayer! I had

never before heard a prayer like it. She asked God to protect her little boy (I was then only ten years old). She told the Lord that the day I was born she had seen in vision that I would be called to a high position in his kingdom; then she asked him to protect me and return me safely to her. She promised God that if he would answer her prayer, she would give me to him, for his service. Then she said many other things which modesty and confidence prevent my repeating. At last she rose with a smile, patted me on the head, kissed my lips, and said, "I love you, son. Be careful." I thought as I looked at her then that I had never seen anything as beautiful as my mother.

Rushing Snow

But though the trails were slippery, the day, as it turned out, was warm and sunny, and my thoughts soon turned away from Father's warnings and Mother's quiet prayer. I was anxious to find the cows, get them home quickly, and enjoy all I could of the fine spring day.

Suddenly my horse stopped, her ears giving evidence that something unusual was about to happen. I touched her gently with the spurs, but instead of going forward as usual, she wheeled and started on the run back down the trail over which we had just passed.

Impulsively, I pulled on the reins to stop her. Then



(For Course 4, lesson of May 11, "Heavenly Father Wants Us To Help"; for Course 8, lesson of May 11, "Our Mothers Are Kind and Merciful"; for Course 12, lesson of June 8, "A Leader Honors His Parents"; for Course 26, lesson of June 15, "Making Wise Decisions"; for Course 28, lesson of May 25, "Experience"; for all Mother's Day lessons; to support family home evening lesson 36; and of general interest.)

*A. George Raymond retired in November, 1968, after 17 years as president of the Logan Temple. Before this he served as business administrator for the Logan LDS Hospital, and later as commercial manager of radio station KVVU. Born in Smithfield, Utah, he lived as a young boy in Star Valley, Wyoming, where this story took place. He received a B.S. degree from Utah State University in 1923, and has since been active at various times as a Rotarian and as president of the Lions Club. He and his wife, Lovisa Hammond, live in the 23rd Ward, Mt. Logan (Utah) Stake. They have seven children and 23 grandchildren.

suddenly I heard a deafening roar from behind me, and glancing over my shoulder, I saw a huge snowslide descending upon us. Again I put spurs to my pony, this time not so gently, and she ran with every ounce of her strength for the slope on the other side of the ravine and out of the path of the avalanche. Not a second too soon, we dashed out of the path of the slide. In fact, it passed so close to us that I felt the swish of a tree branch on my face, torn loose by the rushing snow.

Safely beyond the reach of the tremendous mass of snow, I turned my pony around in the trail to get a good look at the results of the slide. It had snapped off trees eight inches in diameter as though they were straws, and had completely cleared all vegetation from its path.

As I sat there in the saddle pondering the frightening experience through which I had just passed, I thought of the tender experience I had enjoyed before leaving home that morning. Then, more slowly, more thoughtfully, I turned my horse back up the mountain.

I Will Never Know

It took only a few moments to cross the gulch and reach the trail on the other side which led to the top of the ridge. From this point I could survey the country for miles in every direction, and I proceeded to scan the territory in search of the missing cows. I thought I could see, off to the southwest, what looked to be a small herd of cattle; but from that distance I could not be sure. I always carried with me a pair of field glasses, which I now took from the saddlebag to get a better look at the distant herd. Training my glasses in the right direction, I soon located the cattle and easily recognized our cows, together with several others, peacefully grazing.

The distance between us was perhaps three miles; the animals were on a small plateau across a deep canyon on the opposite side of Squaw Creek. It took only about half an hour to reach the bottom of the canyon and the bank of the creek. In mid-summer Squaw Creek is a beautiful mountain stream, clear and cold, abundantly stocked with native trout. But in late spring, during run-off season, it is something else—a raging torrent creating a real challenge to anyone desiring to cross it. I well knew the danger and hazard I would encounter in crossing the stream; but the cows were over there, and my father expected me to bring them in.

I guided my pony down the path to the edge of the water. There I could see the tracks of the cattle where they had entered the creek and also where they had climbed the bank on the other side. Well, I thought, if the cows could make it across, surely my



horse can; so I urged her into the stream. We proceeded with great care and had successfully reached midstream when my pony stumbled on a rock and lost her balance. Suddenly we were being carried downstream, and I could see no place where we could climb the bank on the other side.

The next few seconds are completely erased from my memory. I only know that when I regained my natural condition, I was seated in the saddle on the bank of the creek. My horse, completely exhausted from her effort in climbing the steep bank, was standing with her head down, her front feet wide apart, panting for breath. I guess I will never know, in this life, just how we got out of that flood.

This time I did not stay in the saddle but dismounted, got down on my knees, and with my arm around my pony's bowed neck, I thanked my Father in heaven for sparing my life. I have since ridden up and down that creek bank many times, always amazed at how my horse could possibly have climbed out of the creek bed.

"We Were All Lucky"

After allowing my horse to get her breath and rest awhile from her extreme effort, I again mounted and rode up to the herd, where I found our truant cows together with several head of dry stock. I soon had them on the move down the south trail, where I knew there was a bridge over the creek leading into our own field.

(Concluded on following page.)

HIS MOTHER'S PRAYER (Concluded from preceding page.)

I allowed the cows to take their time, as I could see how uncomfortable they were, their udders filled with a twenty-four-hour supply of luscious milk. Finally we arrived at the bridge. The water was flooding across the trail on either side and was actually lapping at the plank covering the bridge stringers. It took some persuasion to get the cattle to cross, but I always carried a bullwhip on my saddle which I now unlimbered on the backs of the nearest animals; and I soon had them safely across in our own field and within half a mile of our farmyard.

Safely at home, I put the cows in the corral and led my pony into the stable. I removed the saddle, hung it on the usual peg behind her, gave her a generous feed of oats, rubbed her down with curry comb and brush, gave her an affectionate pat, and proceeded on to the house.

When my mother saw my wet clothing she immediately went to the shanty and got the old tin tub,

filled it with water from the reservoir of the kitchen stove, and made me strip off all my wet clothing and get into the tub. How good that warm water felt! Mother took this opportunity to scrub my back, neck and ears, and then allowed me to soak awhile.

While I was still in the bath, father came in for the buckets to milk the cows. He asked me where I had found them and which way I had come home. When I told him I had driven them over the south trail, he asked, "How did you get across the creek? I just came from there, and the bridge is completely washed out. You're lucky! You got across just in time."

Yes. Perhaps I was lucky. I looked at Mother, and she was smiling through tear-filled eyes. "Yes, Daddy," she replied, "we were all lucky."

Then I remembered again my mother's prayer.

Library File Reference: FAITH-PROMOTING STORIES.

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THE BEST FROM THE PAST

Abbreviations on the chart are as follows:

Numbers indicate: Year—month—page.

Fbs—flannelboard story. Cs—centerspread.

Isbc—inside back cover. Osbc—outside back cover.

Conv—Convention Issue.

CR—Centennial Reprint.

Starred issues are not available. Use ward library.

SUNDAY SCHOOL COURSE NUMBER												
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PLENTY TO DO

In 1946 I was called to preside over the Swedish Mission. One of my faith-promoting experiences there concerns two elders laboring in a little town called Fagersta. While tracing one day, they knocked on the door of a house and heard a faint voice say, "Come in." When they entered, they found a crippled woman, filled with self-pity. She could walk with difficulty by using crutches but spent most of her time in a wheelchair. The elders told her of their mission. She complained, "What can I do? My husband who was big and strong was taken by the Lord; but he left me, a poor old woman sitting in a wheelchair these past 25 years."

The elders answered her, "Oh, there is plenty for you to do if you will listen to what we have to tell you." They gave her the gospel lessons and returned to see her from time to time. One day she prepared lunch for them, and they requested permission to ask a blessing on the food. She had no objection but added, "Just remember me in your prayer."

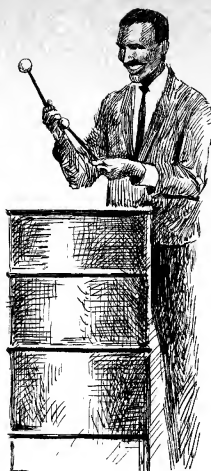
Then they told her about the healing of the sick by the power of the priesthood. She asked to be administered to, and the elders told her they would return and perform the ordinance after they had fasted and prayed. When they returned, they blessed her that she might walk; and within a two-month period this cripple of 25 years was walking without aid. She became a member. On the day of her baptism she walked two miles from the railroad station to the mission headquarters in Stockholm, where a baptismal font was available. Afterward, I called her to the stand where she related the account of her conversion.

When she returned home to Fagersta, this new member took missionary tracts and distributed them among her friends and neighbors. They marveled that she could walk! A Sunday School, which later grew into a branch, was started in her home. She often had occasion to recall the promise of the elders to her that "there is plenty for you to do if you will just listen to our message."

—Eben R. T. Blomquist.*

*See "His Wonders To Perform," by Eben R. T. Blomquist, in *The Instructor*, January, 1968, page 18.
Library File Reference: FAITH-PROMOTING STORIES.

Hitch Your Wagon to a Star



Art by Dale Kilbourn.

by William B. Smart*

At Expo '67 in Montreal, Canada, a group of 25 young men carried onto the stage 60 or so steel oil drums cut into various sizes, the bottom of each hand-hammered into intricate shapes. A skeptical whisper swept over the audience when the announcer promised that out of these drums would come music.

The skepticism did not last long. As the players bent over the drums in rapt concentration, their drumming sticks produced unbelievably rich symphonic music. Their performance brought a standing ovation.

These young men, all between 17 and 22 years of age, had been born in abject poverty in Trinidad. Restless with desire to produce music but too poor to purchase instruments, they had turned to the old steel oil drums left behind years before by the U. S. military effort. With infinite patience, and by trial and error, they had learned to produce sounds that would do credit to a first-class symphony orchestra.

At the time they were performing in Montreal, a young woman about their age, born to wealth, with limitless opportunities, was drowning her baby in the bathtub of a hippie pad in an eastern city.

What makes the difference between these meanly-born young men who have achieved such mastery

that they are now on a concert tour of major cities and the thousands of drop-outs from wealthy and middle-class families who now are drifting toward asylums and oblivion?

The answer is profoundly simple: Goals. Purpose. Commitment. With these, nothing is beyond reach. Without them, there is no reach. There is only an aimless drifting toward nothing.

The Trinidad steel drummers probably never heard of Carl Schurz, the German-American orator. But they are living examples of his classic statement:

Ideals are like stars; you will not succeed in touching them with your hands, but like the seafaring man on the desert of waters, you choose them as your guides, and, following them, you reach your destiny.'

If this sounds quixotic, consider the revolutionary trend in the management of many American businesses: Management by objectives—that is, goal-setting at each level of management, with each supervisor committing himself individually to his goals—is giving tremendous new impetus to American industry.

As the tough-minded editors of the National Industrial Conference Board put it: "If you know where you want to go, you increase your chances of getting there."

Two concepts are fundamental to the process of managing by objectives, says the Conference Board:

1. *The clearer the idea one has of what he is trying to accomplish, the greater his chances of accomplishing it; and*
2. *Progress can only be measured in terms of what one is trying to make progress toward.*

Setting goals is, of course, not new. Some years ago, I had the privilege of browsing through the personal library of Henry Ford at his palatial Fairlane estate. As I thumbed one book, a scrap of paper fell out, with this message scribbled in the handwriting of Mrs. Ford:

*Bite off more than you can chew, and chew it;
Dare to do more than you can do, and do it.
Hitch your wagon to a star,
Keep your seat,
And there you are.*

This represents goal-setting in the highest sense. Translated into action, it built an industry that forever changed life in America and in much of the world.

Now, what does this mean to us as Latter-day Saints?

*From an address given in Faneuil Hall, Boston, Mass., April 19, 1859.

(For Course 12, lesson of May 18, "A Leader Seeks the Kingdom of God"; for Course 14, lesson of May 18, "The Sabbath"; for Course 26, lessons of April 27 and June 15, "Of Your Own Free Will" and "Making Wise Decisions"; for Course 28, lesson of June 15, "Acquire Learning"; for Course 30, lessons of April 13 and June 1, "Road to Salvation and Exaltation" and "Where Is Man Going?" to support family home evening lessons 31 and 35; and of general interest.)

William B. Smart is executive editor and assistant general manager of the *Deseret News*. He is also bishop of the Federal Heights Ward, Emigration (Utah) Stake. He received his B.A. degree at Reed College in 1948; since then he has served as local president and national board member of the Exchange Club, a member of the YMCA general board, and an active leader in Scouting. His wife is Donna Toland. The couple have five children.

Each of us is involved in a project infinitely more important than running a business. We are involved in making a life—an eternal life. Ours is the task of learning and serving and disciplining ourselves in a way that will lead to happiness and accomplishment.

Nor is the task just here, with us alone, or just now. What we do about our own lives affects everyone we touch—our children, our friends, and their children and their friends. And it affects not just this life, but eternity.

This is one of the great principles of the gospel of Jesus Christ—that what we do day by day counts eternally. The doctrine is this:

Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection.

And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come. (Doctrine and Covenants 130:18, 19.)

This being the case, how vitally important it is

for us to set goals—specific goals—for this life and for eternal life. And how important it is that those goals be the right ones, goals that will really lead to happiness and eternal growth.

Whatever specific goals we establish for this life, if we are wise we will be guided by one overriding goal—to discover the true purpose of our existence, and to prepare ourselves to achieve that purpose.

We cannot expect to attain our goals—if they are worthy and important ones—overnight. It is enough that we be striving steadily toward them. As Oliver Wendell Holmes wrote, “The great thing in this world is not so much where we stand as in what direction we are moving.”

And in what direction should we move? We can find no better model than Paul, who in his epistle to the Philippians, expressed his one supreme goal:

... This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. (Philippians 3:13, 14.)

Library File Reference: GOALS.



The Trinidad Steel Drummers

Photo Courtesy Valley Music Hall.



Art by Dale Kilbourn.

In August, 1965, I wrote a letter to an unknown man in a foreign country, not knowing whether I would even get an answer. But as a result of that one letter I am now writing to seven cousins I didn't know existed, and I have names, addresses, and other valuable genealogical information for nearly two hundred hitherto unknown relatives.

A RICH HARVEST

by Olive Harline Fox*

The Story's Beginning

This joyful story really began over eighty years ago when Mother and Father, as youngsters, lived quite near each other in the central part of Sweden, several miles west of Stockholm. They were married in 1881, when they were 22 years old.

Before this, when Mother was 19, Mormon missionaries had come to the farm home where she

(For Course 10, lesson of June 8, "The Pioneers in Your Family"; for Course 14, lesson of April 13, "Temple Ordinances"; for Course 18, lesson of June 1, "The Field Is White"; for Course 26, lesson of June 1, "Every Member a Missionary"; to support family home evening lesson 34; and of general interest.)

Olive Harline Fox attended the University of Utah from 1912-14 and taught school in Salt Lake City for many years. She has served on the stake boards of many Church auxiliaries and conducted several Church choirs. She has also written and published widely. She and her husband, Leonard Grant Fox, are parents of two children and have nine grandchildren. They are members of the Grant Fourth Ward, Grant (Utah) Stake.

worked. They sold Mother a songbook, and she went to their meeting the following night, where they sang songs, prayed, and taught the truths of the gospel. She believed then that she had found the right Church, but it wasn't until five or six years later that she again saw the elders. After attending meetings, studying Church books, conversing often with the missionaries, and praying and fasting, she accepted the gospel and was baptized in May, 1888. In all this she met great opposition from the priest, from many friends, from her mother, who admonished her to "be sensible," and even from her husband, who told her "not to be so crazy." Yet he was baptized two years later.

At Mother's baptism, her friends shouted and swore that they wouldn't let her give herself to the devil. Her mother, who was in poor health, took it so seriously that it may have hastened her death one year later.

After Father's baptism, the new converts were encouraged to come to Utah, and soon plans for the journey were under way. Father's parents and sisters didn't want him to go to America. They cried and said, "Let her go alone, if she is so anxious." But early in 1891 our parents and their four daughters left Sweden, never to return.

From that day to the day of her death, dear, stalwart Mother never heard a word from her family in Sweden. Father wrote letters to his older sister and received replies from her until she died in 1913. From then until three years ago there has been no communication.

No Name Known

In the meantime, I had become very interested in genealogy and hired a professional researcher to seek out our progenitors. For several years I wondered what relatives we still had in Sweden. I was sure there must be quite a throng, because Mother had seven brothers and sisters, and Father had two sisters. As a result of this urge, and the fact that most of our immediate family were past retirement age, I decided to delay no longer, but to try now and contact some of these faraway cousins.

I wrote to the vicar of the parish in Simtuna, asking him if he could help me find my uncles and aunts and cousins in his vicinity. I gave him Mother's and Father's backgrounds and asked him for names, dates, and addresses of my unknown relatives. I enclosed two family group sheets, giving information about my parents' families. I just addressed the

letter to the vicar of the parish in Simtuna—no name known.

Weeks passed, but no reply came. Couldn't my English be read? I had sent return postage. Wasn't the man the congenial type? We had said we would pay! After nearly two months I gave up. And then, just two months to the day after I had written that letter, I received the reply.

The Reverend Folke Bergh, vicar in Simtuna, replied very cordially, and in English. From his letter I quote: "The investigations are rather great . . . I have got a good deal of information. . . . There are many descendants and many who live today. . . . I hope that it not will be very long that I can send you the data you wanted."

Two Hundred and One Names

I was so happy I called other members of the Harline family to tell them.

One week—two weeks—a month—two months—three months—four months. I wrote Vicar Folke Bergh asking what progress he had made. Again I sent return postage and promised to pay for his work. That letter was written February 17, 1966. The day he received it he sent a short reply. I was surprised to get such a quick answer and elated by the news it contained: The day before I had written my letter of the 17th he had mailed, by regular mail, the document I had requested. Again quoting: "It has been rather large. It has taken a good deal of time to get it ready."

The package arrived near the middle of March. Its size surprised me, and its contents delighted me. Very neatly typewritten and carefully compiled were 201 names, with date and place of birth for each, date and to whom married, date and place of death for those who had died, and present addresses of those still living. Each of our uncles and aunts and their descendants was named in order, with their relationships explained. Of the living, some were aged—one man 89—and some were infants.

This was accompanied by a letter of explanation. The vicar even suggested to whom I should write first—a family who lived in his parish and whose children had studied English in school.

He had stated in his first letter that \$15 would perhaps cover the cost. But in this letter he wrote: "I am sorry to tell you that the sum mentioned will not pay the expenses. Therefore, I would be very grateful if you find you can pay me \$50 for my work."

The check was sent to the vicar, and my first

letter, to an unknown first cousin once removed, was written at once. I had indeed received far more than I had expected. Now I wanted to advertise my good fortune. And so began some frequent correspondence with my cousins.

Letters Speed Across the Ocean

This first letter I wrote was answered very promptly by the 19-year-old daughter of the family, Annica. She said, "It was a great honor for me to tell my relations that I had received a letter from America."

She telephoned her great aunt Elsa. Elsa told her two sisters and her brother and her cousin, Fanny, and they all wrote to me in Swedish before I had time to write to them. However, Annica translated Elsa's letter into English. Cousin Elsa even sent a colored picture of herself and sisters and brother. Annica evidently told them what was in my letter, because Elsa gave many important dates and family names.

When I wrote to Fanny, I asked if her mother, my mother's youngest sister, had ever mentioned my mother. She replied, "Yes, Mother was often wondering how her sister in America was living and what had happened to her over there. I remember she wished to hear from her and then to be able to write back." Fanny sent pictures of herself, her husband, her daughter, and her grandchildren.

I have also corresponded with Father's niece and his grandniece and grandnephew. Signe, the grandniece, wrote that she was very surprised but glad to get my letter. She writes long letters that are full of questions—all in Swedish. I struggle through them. Her writing is not easily understood, but with a little use of my Swedish dictionary and the help of a lively, kindly young Swedish couple, I get all she says.

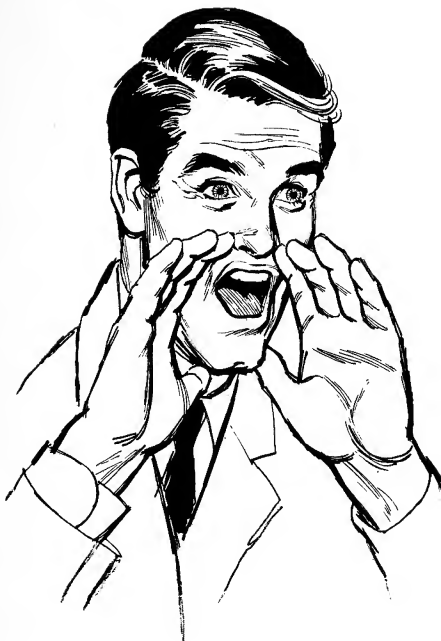
So the letters speed across the ocean. All of our cousins who know about their cousin in Utah writing to Sweden seem very pleased. Elsa and Fanny are coaxing me to come for a visit. Each one who has written gives genealogical information. (They don't call it that.) I am comparing the dates, etc., that they give me with what the Reverend Folke Bergh gave. They have added a few facts, and only in one case have they given a conflicting date.

So a story that started over eighty years ago has taken on new momentum and could have very desirable continuation. One letter—and a widened horizon.

Library File Reference: GENEALOGY.

Isn't Anybody Listening?

by Evalyn M. Sandberg



Two men are talking earnestly. Their topic is vitally interesting to both, and words proliferate as rapidly as ticker tape at the stock exchange. But no one is listening.

An elderly woman, a retired teacher who has always lived alone, is discussing nutrition with the mother of a large family. It is an area in which they are nearly equal in experience. The mother, in response to a lengthy presentation by the other, says,

"Yes. The kind of protein is important. Now I find that—" Whereupon the older woman interjects,

"But let me go on. As I was saying—" Again, no one is listening.

A teen-age girl has told her mother she plans never to have her hair cut and that *all* the girls are letting *theirs* grow. The mother meets her arguments head-on with, "Well, but—" And no one is listening.

What Constitutes Communication?

These are fairly typical examples of everyday occurrences. They illustrate how it is possible to feel "alone in a crowd," and they point up the fact that two or more people talking together does *not* constitute communication, unless LISTENING occurs.

Modern literature is poignant with the tragic isolation an individual can experience while locked into an environment where everyone talks but no one listens; where each thinks his own thoughts and expresses his own views, but no one seems capable of empathizing—of walking, as it were, in the other person's shoes.

We are aware of the "generation gap" and the "credibility gap," both of which further emphasize the need to understand someone else's point of view.

Many courses are offered in an attempt to help people express themselves more effectively. In almost every college and evening high school, we find classes in public speaking, in writing, and in sales methods. But the aspect of listening well is almost universally neglected.

Wanting to understand others does not necessar-

(For Course 26, lesson of April 20, "Let's Be Talent Scouts"; for Course 30, lesson of May 25, "Marriage and Family Relationships"; to support family home evening lesson 30; and of general interest.)

ily make us good listeners, because there are various ways to listen, including right ways and wrong ways. And the wrong ways are more familiar than the right ways. Someone has said, "We tend to find other people's speeches a tedious interruption of the flow of our own ideas."¹

A Reply or a Judgment?

Some years ago a woman was privileged to hear a lecture by the internationally known semanticist, S. I. Hayakawa, who, in discussing the problems of communication, mentioned the value of non-evaluative listening, in which one simply "takes in" what is being said to him, without, as is so frequently the case, busying his mind in preparing a reply or a judgment.

The woman realized then that the speaker had pinpointed a problem she was having with an adolescent daughter. She saw with perfect clarity that her ability to really listen to her child was diminished in direct ratio to her habit of readying a "reply" or a "judgment" while the child was still speaking. Her usual response, she could now see, was a rebuttal: "Yes, but—"

Did the flash of insight improve her relationship with her daughter? Not appreciably. The mother realized, with sorrow, that understanding the problem was not enough; there were new skills to be learned and long-standing habits to be broken.

Listening is not an easy task. And then, particularly between parent and child, what does the listener do with the burden of the information the speaker imparts?

"Absolutely nothing," says Dorothy Baruch (in effect) in her *New Ways in Discipline*.² Not immediately, at any rate. All one must do at the time is to "mirror" the feelings and expressions of the child.

Alice, in anger, has said to her mother:

"You're an old witch. I hate you!"

Alice's mother, shocked at the apparent disrespect, would normally banish her to her bedroom. But having read Mrs. Baruch's book, she is willing to try a new approach. Without rancor, without judgment, she mirrors back her daughter's attitude. In a calm, quiet voice she says:

"You're angry, Alice. You think I am a witch. You feel as though you hate me." And from the still pool of her unaccustomed calm she tries to understand what is behind her daughter's passionate outburst.

In a few moments, after the initial shock has worn off, and after Alice has tested her mother's

sincerity, her anger dissipates because she realizes her mother is actually listening, is actually trying to understand.

The Grand Key

Dr. Hayakawa, in a small book on the importance of language in contemporary society,³ has a significant, though very short, chapter titled, "How to Listen to Other People," in which he makes some interesting observations:

... *Listening does not mean simply maintaining a polite silence while you are rehearsing in your mind the speech you are going to make the next time you can grab a conversational opening.*

Nor does listening mean waiting alertly for the flaws in the other fellow's arguments so that later you can mow him down. Listening means trying to see the problem the way the speaker sees it—which means not sympathy, which is feeling for him, but empathy, which is experiencing with him. Listening requires entering actively and imaginatively into the other fellow's situation and trying to understand a frame of reference different from your own.

But a good listener does not merely remain silent. He asks questions. However, these questions must avoid all implications (whether in tone of voice or wording) of skepticism or challenge or hostility.

Here may be the grand key to unlocking the communications impasse which we as parents frequently experience. How many of our questions are weighted—in tone or voice or in wording—with skepticism and challenge and hostility? But what kind of questions will help our youngsters "open up" to us? Dr. Hayakawa calls them "questions of clarification," which usually take the following form:

"Would you expand on that point about. . . ?"

"Would you mind restating that argument about. . . ?"

"What, exactly, is your recommendation again?"

And, finally, there is the restatement-question, perhaps the most serviceable of all in a parent-child relationship:

"I am going to restate in my own words what I think you mean. Then would you mind telling me if I've understood you correctly?"

All of this, of course, implies effort. It takes sustained effort to establish new social patterns within the family. But we are going to put our energy somewhere, aren't we?

So why not let it yield us a whole new world of love and understanding? Let's try to take the anguish out of the refrain, "Isn't anybody listening?"

³S. I. Hayakawa, *Symbol, Status, and Personality*, pages 32, 33. Library File Reference: COMMUNICATION.

¹S. I. Hayakawa, *Symbol, Status, and Personality*; Harcourt, Brace and World, Inc., New York, N.Y., 1963; page 32. Used by permission.

²Dorothy Baruch, *New Ways in Discipline*; McGraw-Hill, New York, N.Y., 1949; page 19.



Two related teaching techniques that will help children understand . . .

THE PAIN OF PERSECUTION

*by LaVar L. Sorensen**

Art by Dale Kilbourn.

Persecution is like a cut on the finger—unpleasant and painful. But while a laceration normally heals rapidly and seldom leaves a scar, persecution heals slowly and always leaves a scar. A lacerated finger is often the result of an accident. Persecution is usually planned.

The concept of persecution is usually first introduced to eight-year-old children through examples of Christ's persecution. The persecutions forced upon the early leaders of the Church and persecutions of modern-day missionaries are recounted. How can these examples be made real to the children? Can they help teach a child how to react when he meets persecution in his own life? How can a child learn when he is being persecuted and when he is persecuting? How can he overcome both?

Two techniques that can be used to facilitate learning are: one, telling a story illustrating persecution and discussing it with the children; two, motivating the children as a group to create a story that identifies a problem and having them recommend a solution. The following story is an example.

A Stupid, Fat Kid

Quietly, Eddie entered his home through the back door and went directly to his room. When he remained in his room, his mother became concerned, for Eddie always came booming into the house through the front door and went directly to the refrigerator. When Eddie's mother entered his room, she found him lying on his bed crying.

Eddie was a third-grade pupil at the William Penn School. Though he had had a real problem all his life, it was now becoming unbearable. He was short, yet he weighed much more than any other child in his class. His face was so round that at times it was difficult to know whether his eyes were open or closed. His straight black hair always stood on end. Strangers often remarked that Eddie looked

like a cartoon character. Even teachers and classmates sometimes chuckled over his appearance.

Seeing her son's tears, Eddie's mother suspected what had happened, but she thought it best to let him tell her. She knew he would feel better if he could talk about his problem. She brought him a glass of orange juice (food never failed to comfort him) and a cool washcloth for his face and eyes. The cool cloth felt good to his face, and the orange juice soon disappeared.

She sat down beside him on his bed and gently asked him if he would like to tell her what had happened at school. At first he was reluctant, but her soft persuasion soon brought his problems bubbling forth.

For as long as he could remember Eddie had been called "fatty." He didn't like it, but he had tried to laugh it off and accept it. What had crushed him into tears this day was that Jon, his one and only friend, had said to him, "I'm tired of being friends with a stupid, fat kid like you."

The First Technique

Our story, of course, does not end here. But how should it end? Eddie's persecution was real. Those who persecuted him wanted to hurt him. His story is real enough to children, because they have all been in Eddie's shoes—singled out for ridicule or name-calling—at one time or another. Some may be in those shoes today.

Adults can readily offer solutions to Eddie's problem, but what kind of solutions will children offer? Ask them! Remember, you as the teacher or leader merely ask questions and summarize briefly what the children say. There is no one answer to Eddie's persecution problem. Accept any answer that the children offer as a possibility.

*LaVar Sorensen is director of research and innovation for the Salt Lake City Public Schools and a member of several civic committees for problems of children and young people, including Project Follow-through, the sequel of Head Start. He took his B.S. (1949) and M.S. (1956) at the University of Utah; a second M.S. (1962) and a Ph.D. (1965) at Oregon State; he has also attended Purdue, Brigham Young, and Bodens universities. The author of many publications on young people, he has served in two bishoprics and is currently Scoutmaster in the Valley View First Ward, Valley View (Utah) Stake. His wife is Mary Cooley; the couple have four children.

(For Course 8, lesson of June 15, "What Is Persecution?" for Course 10, lesson of May 18, "An Army Against the Mormons"; for Course 26, lesson of May 4 and July 20, "Beyond the Call of Duty" and "This Too Can Be for Thy Good"; to support family home evening lessons 32 and 40; and of special interest to all teachers and parents of young children.)



An interesting follow-through on this technique is to ask the children to repeat the story to their families and find out what their solutions to Eddie's problem might be. These family discussions can be reported and discussed during class on the following Sunday.

Now that the concept of persecution has been introduced to the children through an example relevant to their lives, will this help them have a better understanding of the persecution suffered by the Savior or by Joseph Smith? Will it help them turn whatever persecution they may suffer to an advantage in life?

Knowing the conclusion of Eddie's story might help us realize that his persecution may have been one of the forces that helped him succeed. As Eddie grew older his physical appearance changed. He grew taller and became slimmer. He succeeded as an athlete, a musician, and a school leader. He had an understanding of the persecuted, he had empathy for them. He had learned to step in front of the persecutor to prevent unkind feelings. Eddie learned tolerance and unselfishness. He had overcome the plague of the persecuted.

The Second Technique

The second technique is similar to the first except that the children create the story. The teacher begins by saying: "Last week we talked about persecution. Today I would like you to make up a story about someone who is being persecuted. What kind of story will it be?" A specific subject will be established—religious persecution, playground taunts, ostracism, etc. Next the teacher says, "What are the names of the characters in our story?" Names and descriptions will be developed (not to exceed four or five individuals), and the children may also tell where the characters live and describe a little of their environment. Then the teacher summarizes the story thus far.

Time and patience are required of the teacher to listen and summarize, but the children are creat-

ing; they are using their skills to think and develop understanding.

Now the class is ready to discuss the main issue of the story. "One of the characters has a problem. What is it?" asks the teacher. The children will begin to identify many problems that might have helped ignite the persecution. Some of them will be very real to the students. By summarizing, the teacher can make the problem clear and understandable to everyone.

The final part of the story comes with the children's suggestions for solving the problem. Again, they can take it home for discussion in the family, as they did the story about Eddie. This is an excellent procedure for involving each child, his family, and the Sunday School as a whole throughout the week.

One of the basic objectives of a teacher-learning experience is to help the learner change his or her behavior. If the teacher will provide learning experiences to help change a child's behavior, either as the persecutor or the victim of persecution, the behavioral-change objective will be met. Through the insight he gains in his Sunday School class now, the child's future life may be freed of a painful behavior that could have badly scarred or even destroyed him.

Library File Reference: ADVERSITY.

GOD'S CREATION

*God gives us all so many things
To make our lives worthwhile,
The beauty of a sunrise,
A neighbor's friendly smile.
The daffodils that burst in bloom
Within our garden walls,
The trees that speak to us of him,
A whippoorwill that calls.
The stars, the moon, the wind and rain,
The clouds that come and go,
The ocean's great dimension
And mountains capped with snow.
These things are God's creation
Made by his mighty plan,
He looked and saw that it was good
Then he gave it all to man.*

—Marilyn Edell Norton.

In Appreciation

It is springtime. "Spring in the world! And all things are made new!"¹ It is a time of renewal; it is a time when we remember Him—the Savior of the world. I am thankful to him for so many things, but for these especially:

The Hub of the Wheel

When we have found an integrating principle to direct our lives, then all of our experiences become

(For Course 12, lesson of June 1, "A Leader Perseveres in Doing Right"; for Course 16, lesson of May 4, "The Church—Its Nature and Place"; for Course 26, lessons of April 27 and May 4, "Of Your Own Free Will" and "Beyond the Call of Duty"; for Course 28, lessons of April 20 and June 1, "Why Man Should Forgive" and "Gifts of the Spirit"; for Course 30, lessons of May 4 and 18, "Sons and Daughters of God" and "Why Is Man Here?" to support family home evening lessons 31 and 32, and of general interest.)
—Richard Hovey, "Spring."



Photo by H. Armstrong Roberts.

Spring—a time of renewal!

more meaningful. From that integrating principle or "hub of the wheel" we can derive sub-principles or guidelines for living. Daily decisions are easier to make. For me, the main goal is given in this statement:

I am Jesus Christ, the Son of God, who was crucified for the sins of the world, even as many as will believe on my name, that they may become the sons [and daughters] of God, even one in me as I am one in the Father. . . . (Doctrine and Covenants 35:2.)

To me, "becoming" his Son or his Daughter means becoming *like him*, as far as this is possible—pursuing his goals, using his methods of achieving those goals, and implementing in our daily lives the principles he revealed. We ask ourselves: "How would Jesus behave if he found himself in my circumstances?" I do not mean to be either presumptuous or vain in proposing this question, but as we reflect upon it, we come to a deeper understanding of his principles and his way of life. Many years ago I considered five major positions I would hold in life: student, husband, parent, teacher, and administrator. I asked myself: "What principles did Christ indicate should govern my behavior in each of these positions?" As I tried to understand and practice those principles, I found a new and lasting joy coming into my life. The request for such action on the part of every man is found in Jesus' statement:

Be ye therefore perfect, even as your Father which is in heaven is perfect. (Matthew 5:48.)

His Atonement

His voluntary death means many things, but for me personally it represents opportunity—opportunity for *eternal* life; the kind that he experiences. When we are young, it seems like a long time from Christmas to Christmas, but when we approach the sunset of life, the years go quickly. It is then that we feel grateful for the voluntary death and resurrection of our Lord Jesus Christ. When we see family members pass away, our appreciation deepens for the blessing of being sealed to them forever.

Repentance and Forgiveness

The Savior has pointed out that no unclean thing or person can live in his kingdom, and that in spite of the saving mercy of his atonement, "according to justice, the plan of redemption could not be brought about, only on conditions of repentance of men in

this probationary state. . . ." (Alma 42:13.) As I perceive it, he wants me to learn of his teachings continually, to admit my mistakes, to recognize that I have divine potentials, to strive continually to bring my life into conformity with the light that may be given me "line upon line," and to understand that his main motivation toward me is my complete and eternal fulfillment in body, mind, and spirit.

He said: ". . . He who has repented of his sins, the same is forgiven, and I, the Lord, remember them no more." (Doctrine and Covenants 58:42.) This gives me hope and the motivation to try again. Spiritual, intellectual, emotional, social, and physical growth can be a part of my life.

The Church and the Saving Ordinances

Our Lord teaches me that not only are there important principles I must understand and put into practice if I would become his Son, but there are saving ordinances as well. I must be baptized by his authority—the authority of the priesthood; I must be "born again" and exercise the gift of the Holy Ghost; I must enter into his eternal covenant of marriage.

His Church thus becomes a means of magnifying my life. In it I can achieve so many things I could not achieve without it.

Love

Jesus has given me a new definition of what it means to love another human being. He teaches me that I am His brother and the child of a divine Heavenly Father. I should love myself in the sense that I strive to develop the potentials of my eternal soul.

He gave me an understanding of the fact that all men and women are brothers and sisters—members of the same family. All of us are alike in many ways, but each of us also has his own distinctive gifts. If we have a delicate concern for one another, we share our gifts. We give and receive—we help each other, we inspire each other, we have an eternal concern for one another.

What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth. . . . (Luke 15: 4, 5, 7.)

It is painful to be lost. Such a definition of love

teaches me to be concerned about the "sensitive line" in human relationships and to practice empathy in interacting with others.

The Iron Rod

I listened once to a discussion of the subject: "Spare the rod and spoil the child." I remember how my whole being seemed to be filled with light when one of my students suggested that one meaning of the rod spoken of was the "rod of iron" described in the Book of Mormon.

. . . What meaneth the rod of iron which our father saw . . . ? And I said unto them that it was the word of God; and whoso would hearken unto the word of God, and would hold fast unto it, they would never perish; neither could the temptations . . . of the adversary overpower them unto blindness, to lead them away to destruction. (1 Nephi 15:23, 24.)

It became clear to me that my children were also his, our Heavenly Father's children, and that I should treat them in such a way that they would have a maximum opportunity to understand his way of living. They would then be motivated to do the right things for the right reasons. They would implement his teachings just as well when I was with them as when I was not. Their chief motivation would come from within, from the joy they experienced in living in accordance with his teachings.

His Personal Concern

I wish I were able to explain how I feel in the deepest recesses of my soul about the promise that the Lord made to us:

I will not leave you comfortless: I will come to you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. (John 14:18, 21.)

He has kept that promise to me.

The Personal Commitment

I am thinking of my inadequacies, I am remembering my mistakes; but I also recall that "today is the first day of the rest of my life."

Jesus said that those who truly love him will try to be a "light" unto the world. In this springtime—this time of renewal—as well as in all other times, this would be the best way I could demonstrate my appreciation to him.

Library File Reference: JESUS CHRIST—SERMONS AND TEACHINGS.

The astronomy of the Pearl of Great Price was many centuries ahead of its time. Modern-day science has confirmed the words of the Lord when he spoke to Moses and said . . .

“Worlds Without Number Have I Created”

by Thomas J. Parmley*

“Worlds without number have I created.” (Moses 1:33.)

This is a spiral galaxy, much like ours, incorporating billions of stars such as our sun.

Photo by H. Armstrong Roberts.

“In the beginning God created the heaven and the earth.” (Genesis 1:1.)

Ancient scriptures paint the dramatic picture of a dynamic, ever-changing universe of which our earth is a part. In the Book of Moses are the words God spoke to Moses, when he “was caught up into an exceedingly high mountain” (Moses 1:1):

And, behold, thou art my son; wherefore look, and I will show thee the workmanship of mine hands; but not all, for my works are without end, and also my words, for they never cease. (Moses 1:4.)

What a glorious concept for Moses to contemplate! As the vision continued, Moses learned that “worlds without number have I created.” (Moses 1:33.) This was then expanded into an even greater concept:

. . . The heavens, they are many, and they cannot be numbered unto man; but they are numbered unto me, for they are mine. And as one earth shall pass away, and the heavens thereof even so shall another come; and there is no end to my works, neither to my words. (Moses 1:37, 38.)

Is there any wonder that as Moses tried to encompass these vast concepts in his mind, he exclaimed: “Now, for this cause I know that man is nothing, which thing I never had supposed.” (Moses 1:10.)

This we also can say as we view our universe through the eyes of modern science.

Through many centuries mortal man has labori-

(For Course 18, lessons of June 8 and 15, “Makeup of the Pearl of Great Price” and “The Book of Moses”; for Course 28, lesson of July 20, “Eternalism”; and of general interest.)

ously learned some of the glorious truths shown to Moses, as he talked with God in the “exceedingly high mountain.”

The Earth-Centered Theory

For a period of about two thousand years before the time of Galileo (1564-1642), it was generally accepted that the earth was the center of all space. The fact that the sun, planets, and stars appeared in the eastern sky, crossed the heavens, and disappeared beyond the western horizon, made this seem like an obvious truth.

However, in 1543 Nicholas Copernicus proposed a planetary theory with the sun as the center. This idea was given credence by the meticulous observations of Tycho Brahe and their mathematical expression in the three famous laws of Kepler.

It was not until the time of Galileo, however, that the idea of the earth-centered theory was dramatically disproved. Galileo had learned that Hans Lippershey, an obscure lens grinder in Holland, had constructed a telescope (1608). Immediately Galileo designed and had built a telescope of his own. With it he studied the moon and other heavenly bodies, but especially the planets. His most startling discovery was made when he looked at the planet Jupiter. Through his telescope he observed four bright objects (moons) that seemed to move around the planet. This he was able to confirm after many observations. His discovery—that Jupiter was the cen-

*Thomas J. Parmley has taught physics at the University of Utah since 1921, with a brief interruption to receive his PhD at Cornell University in 1927. A former Sunday School superintendent and teacher, he has now served for many years on the Sunday School general board. His wife is LaVern Watts Parmley, general president of the Primary Association. They live in the Colonial Hills Ward, Hillside (Utah) Stake. They have three children.



ter of a little system of its own—irrevocably shattered the earth-centered theory. The impact of this discovery on religious thinking was tremendous. To many minds the idea of a stationary earth, the hub of the universe, seemed to enhance the importance of man in the divine plan. Galileo's discovery seemed to diminish this importance. But does it? A stationary earth would suggest that there is only one place in space for the abode of man. What a far cry from the beauty of the visions of Moses!

Galileo's discovery, coupled with the Copernican theory, relegated the earth to a far less significant place in space. With this, however, came the idea of other "earths" associated with the many stars in the sky. How beautifully this correlates with the previous quotation of "worlds without number have I created," and with the gospel as we understand it!

Two Scientific Discoveries

During the lifetime of the Prophet Joseph Smith two scientific discoveries were made which had a most profound effect upon man's understanding of our solar system and its relationship to the universe as a whole.

The first discovery was made by a German scientist, Fraunhofer (1814), who found that light from incandescent (luminous) gases, on passing through a prism (wedge) of glass, broke up into "spectral lines" characteristic of the gas. We have all seen the beautiful colors produced when sunlight streams through a beveled piece of glass. In this case the colors form a continuous band extending from the red to the violet. When the light emitted by incandescent gases is broken up by the prism, the colors

do not merge one into the other. Each gas produces its own characteristic spectrum, with blank spaces between the spectral lines. Thus, with a telescope, a prism of glass (or a diffraction grating), and a photographic plate, science was now in a position to determine the nature of the gases surrounding the sun and other stars. As an example, the gas helium, which escapes from oil wells, was identified as also being one of the gases in the sun. We now know that helium and hydrogen gases are the major elements in ours and other suns.

The second discovery was made by Doppler in 1842 in the field of sound. He observed that when a source of sound, such as the whistle on a locomotive, approaches the observer, the pitch of the whistle is higher than when the locomotive is stationary. On the other hand, as the locomotive moves past and away from the observer, the pitch of the whistle drops to a lower value. This can be explained very simply by noting that the sound waves are crowded together when the locomotive is approaching and spread apart when the locomotive is receding. Since the frequency at which sound waves "hit" us determines the pitch we hear, Doppler was able to express the velocity of the locomotive in terms of the change in pitch of the whistle as it passed the observer. This relationship between the change in pitch and the velocity of the source became known as the Doppler effect.

In 1868 (long after the death of the Prophet Joseph Smith), Higgins put these two ideas together. Using a telescope and prism he noted that a star receding from the earth had its spectrum shifted

(Concluded on following page.)

slightly toward the red end of the spectrum. On the other hand, a star approaching the earth would have its spectrum shifted slightly toward the violet end of the spectrum. Since the frequency at which light waves strike our eyes determines the color we see, just as the (much slower) frequency at which sound waves strike our ears determines the pitch we hear, he used the amount of color shift to determine the speed and direction of stars in relation to the earth. Thus, in a most miraculous way, astronomers during the past century have been able to discover the composition of distant stars as well as their speed with respect to our earth.

Our Galaxy

Astronomers are now in a position to say that our galaxy (Milky Way) is a large, circular, flat disc of stars with a large aggregate of matter at its center. This acts as the hub of our galaxy.

In appearance, our galaxy possibly looks like the spiral galaxy in Andromeda. Man's mind cannot comprehend the vast distances across our galaxy. All indications are that it takes light about 100,000 years to go from one side of our galaxy to the other. This is equivalent to 588 million trillion (588×10^{15}) miles.

At the center of our galaxy is a "spherical concentration of stars and gas, having a diameter of 10,000 light years or more in the principal plane of the galaxy."¹ The position of the center of the galaxy, first announced by Harlow Shapley in 1917, is in the general direction of Sagittarius, as seen from the earth. It is interesting to note that the first evidence of spiral structure in the galaxy was not announced until 1951 (by W. W. Morgan, Stewart Sharpless, and D. E. Osterbrock at Yerkes Observatory).

Within the boundaries of the galaxy, but outside its nucleus or center, are groupings of stars called galactic clusters (about 500 galactic clusters are recognized in our region of the galaxy²), and larger aggregates called globular clusters. These globular clusters are "spheroidal assemblages often of many tens of thousands of stars. . . . More than 100 are recognized in our galaxy and many more are likely to be hiding behind its dust clouds."³

Great emphasis has been placed on the recent discoveries of the structure of our galaxy because of their significance in light of the knowledge given to Abraham through the Urim and Thummim, as recorded in the Pearl of Great Price:

And I saw the stars, that they were very great, and that one of them was nearest unto the throne of God; and there were many great ones which were near unto it.

And the Lord said unto me: These are the governing ones; and the name of the great one is Kolob, because it is near unto me, for I am the Lord thy God: I have set this one to govern all those which belong to the same order as that upon which thou standest. (Abraham 3:2, 3.)

We do not know where Kolob is. It might or might not refer to the center of our galaxy. This knowledge has not yet been revealed to man. Quite recently it has been learned that, big as galaxies are, ours seems to be just a member of a family of galaxies possibly moving in turn around *their* common center.⁴ It is exciting to realize that the concept of "governing stars" is a most recent scientific idea, not even discussed at the time the Pearl of Great Price was translated.

Our Solar System

Where do the earth and our solar system fit within the vastness of our galaxy? Our solar system consists of a sun and nine major planets, with about 31 satellites or moons circulating around the planets. Our moon is our nearest neighbor and is about a quarter of a million miles away from us.

The earth is approximately 93,000,000 miles from the sun; it takes light about $8\frac{1}{4}$ minutes to travel this distance. On the other hand, it takes light about $5\frac{1}{2}$ hours to travel from the sun to Pluto, the most distant planet. To appreciate the vast distances involved, let us shrink our galaxy so that each 10,000,000 miles is equivalent to one foot. On this scale the earth would be about 9.3 feet from the sun, and Pluto would be about 367 feet away. In Salt Lake City one could put the solar system inside a city block. On this same scale, the nearest star of our galaxy, Alpha Centauri, would be nearly 500 miles away. Little wonder that Moses was overwhelmed with what he saw and exclaimed: "Now, for this cause, I know that man is nothing." (Moses 1:10.)

As we contemplate these matters and contrast the static, earth-centered theory of just 400 years ago with the dynamic and vibrant astronomy revealed to Moses and Abraham, we realize that the astronomy of the Pearl of Great Price was clearly many, many centuries ahead of its time.

¹Robert H. Baker and Laurence Fredrick, *An Introduction to Astronomy*, sixth edition; Van Nostrand, Princeton, New Jersey, 1963; pages 324, 325.

²Robert H. Baker, *An Introduction to Astronomy*, page 292.

³Robert H. Baker, *An Introduction to Astronomy*, page 298.

⁴See American Foundation for Continuing Education, *Exploring the Universe*, edited by Louise B. Young; McGraw-Hill Book Company, New York, N.Y., 1963; page 265. Library File Reference: ASTRONOMY—STARS.

The Council of The Twelve Apostles of The Church of Jesus Christ of Latter-Day Saints



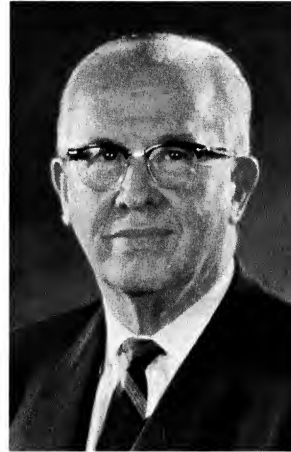
JOSEPH FIELDING SMITH



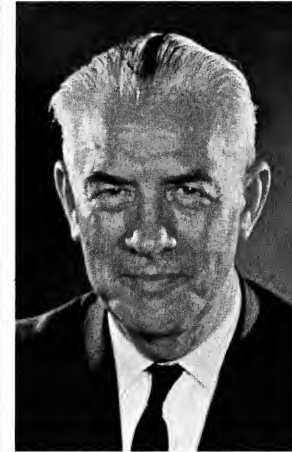
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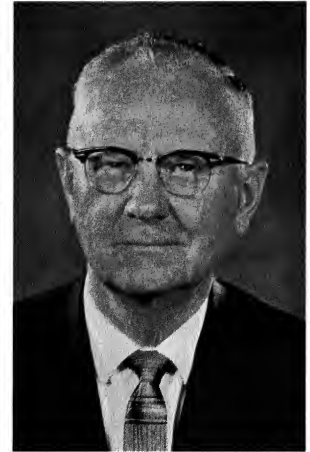
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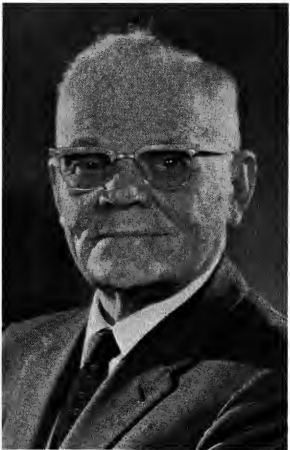
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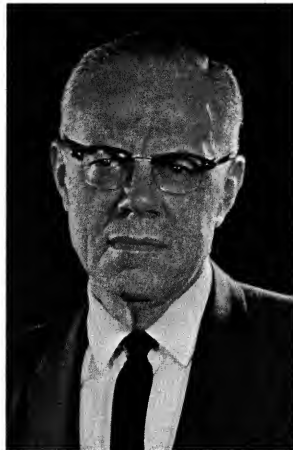
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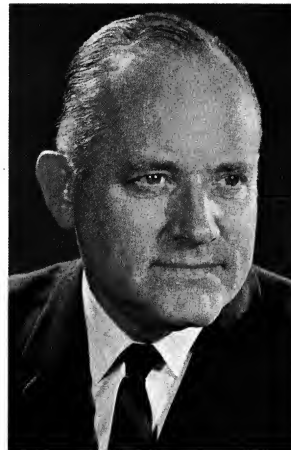
MARION G. ROMNEY



LEGRAND RICHARDS



RICHARD L. EVANS



HOWARD W. HUNTER



GORDON B. HINCKLEY



THOMAS S. MONSON

Joseph Smith Surveys the Papyrii

Fourth in a Series

BY ELDER S. DILWORTH YOUNG
OF THE FIRST COUNCIL OF THE SEVENTY

This writing is the work
Of Abraham, the father of
the faithful of the Lord,
Whose seed will fill
The land,
Innumerable as the sands
Upon the shore.
His word
Was revelation from
The Son of God, given
In that early ancient time
To guide the star
Of his true destiny.

What was this word?

We lived in that far
Pre-existent time
And proved our worth.
We stood and saw the
Valiant spirits chosen,
Leaders of the Sons of God,
To come to earth.
We stood and watched
The star of Lucifer
Streak across the
Vault of heaven
To plummet down
Into the spirit world
At last,
With his rebellious host.
We sorrowed in his loss,
Rejoicing that our leader,
Abraham,
Stood fast.

We learned that all creation
Is of God: the planets
Each above the other,
Timed in order
Until one is reached,
A mighty one,
Whose turning is
One day a thousand years,
The nearest one to
That great governing star
Where dwells our God
'Mid everlasting fire.

*O Joseph Smith, who
By abiding faith in God
Unlocked the mystery
Of those words, old
As time is old,
What did you see
As visions filled
Your soul?*

*I saw the visions
Seen by Abraham,
The plans of God
And Christ
To bring our souls
To them.
I saw our place
In this our modern time.
And I am called
To be like Abraham,
To lead the faithful
Back into the kingdom
Of our God,
To make men whole.*

(For Course 18, lessons of June 8 and 15, "Makeup of the Pearl of Great Price" and "The Book of Moses"; for Course 30, lesson of April 20, "Whence Cometh Man?" and of general interest.)

Library File Reference: JOSEPH SMITH — REVELATIONS.



From a painting by
William Whitaker

JOSEPH SMITH SU



Reproduced for The Instructor
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REVEALS THE PAPYRI

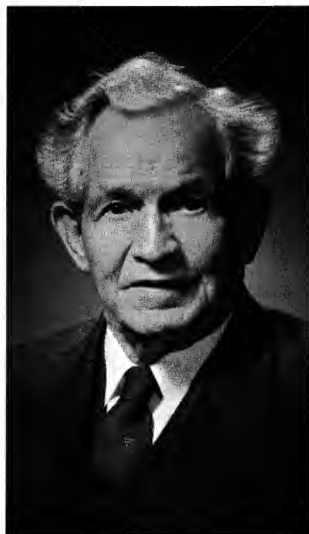
The First Presidency of The Church of Jesus Christ of Latter-Day Saints



PRESIDENT N. ELDON TANNER



PRESIDENT HUGH B. BROWN



PRESIDENT DAVID O. MCKAY



PRESIDENT JOSEPH FIELDING SMITH



PRESIDENT THORPE B. ISAACSON



PRESIDENT ALVIN R. DYER



OUR GENERAL AUTHORITIES

The testimonies, experiences, and accomplishments of the great men who lead our Church should be told and retold to every young person. They serve as patterns and testimony builders for our children. To make these experiences and testimonies meaningful, the children should be able to recognize each authority and associate his life story with him.

The following suggestions for use of the pictures of the First Presidency and the Council of the Twelve are made specifically for Course 6 teachers, to supplement lessons 39 and 40: "The First Presidency" and "The Church Has Twelve Apostles." These pictures and suggestions can also be used by parents during family home evening lessons.

The pictures should be cut apart and mounted on stiff paper. Apply a sandpaper strip to the back of each picture so that it can be used on a flannelboard. With a dark marking pencil or pen, print on strips of heavy paper the names of each member of the First Presidency and each of the Twelve Apostles. As teachers, you can present the members of the First Presidency to the children by placing each picture above the name on a flannelboard. Have the children repeat the name, and then you tell something about this authority. Choose incidents and experiences that will appeal to young children.

For the lesson on the Twelve Apostles, place all 12 pictures and names on the flannelboard and have the children repeat the name of each man. Since 12 names are too many for six-year-olds to remember, decide upon three or four to stress during the lesson. Use these pictures and names in the class activities.

Choose:

An apostle the children have seen recently at stake conference, or the member of the Twelve who will

(For Course 4, lesson of June 8, "Special Helpers"; for Course 6, lessons of June 8 and 15, "The First Presidency" and "The Church Has Twelve Apostles"; for Course 10, lesson of June 22, "Prophets Direct the Church"; for Course 12, lesson of June 1, "A Leader Perseveres in Doing Right"; and of general interest.)

attend your next stake conference;

An apostle to whom someone in your ward is related or with whom someone has had a personal experience (have this member visit your class and relate his personal experience);

An apostle born near or in your town or state;

An apostle who has been especially inspiring to you.

After each of the chosen authorities have been discussed, to help students remember their Church leaders, *choose from among the following activities:*

1. Have the children tell one thing about each man as you point to his picture on the flannelboard.
2. You tell something about one of the men and have the children name him; continue this with several authorities, using the facts the children have learned during the lesson.
3. Remove the names, and have the children identify each picture as you point to it.
4. Have one child close his eyes while another class member removes one of the pictures from the flannelboard; then ask the child who had his eyes closed to identify the missing apostle.
5. Have one class member close his eyes while another child points to one of the pictures. When the first child opens his eyes, he asks "yes-and-no" questions of the class to determine which is the chosen picture. Example: Did he ever live in Canada? Does he have white hair? Is he President Hugh B. Brown?

To help fulfill these lessons the teacher may use the following centerspreads from *The Instructor*: "President Hugh B. Brown," May, 1962; "President David O. McKay," January and October, 1963; "President Joseph Fielding Smith," April, 1964; "President Nathan Eldon Tanner," December, 1965; also, see *The Improvement Era*, November, 1966.

—Carol C. Smith

Library File Reference: GENERAL AUTHORITIES.

For the ward superintendent:

Two Important Interviews



Two important interviews confront me as a ward superintendent: the first concerns my duties and responsibilities; the second involves my standards of performance.

When my bishop or his counselor in charge calls me to an interview respecting my duties and responsibilities, what may I expect?

The bishop may invite the stake superintendent to be present. He should be the best informed Sunday School man on the subject of a superintendent's assignment.

Undoubtedly, all duties and responsibilities of a ward superintendent contained in the *Sunday School Handbook* will be discussed, including:

1. *The general objective of the Sunday School* (page 3);
2. *The Sunday School organizational chart and my relationship to the bishop's counselor to whom I am responsible; also my relationship to my assistant superintendents and faculty* (pages 17, 47, 48);
3. *My special calling to the child area* (page 50);
4. *My duty to advise, analyze, assist, evaluate, counsel, build, motivate, strengthen, and provide leadership to the superintendency and faculty* (pages 53 through 63);
5. *My responsibility to nominate, supervise, and train personnel, and to attend and conduct meetings* (pages 53 through 63);
6. *The meetings I am responsible for and the agenda for each* (pages 65 through 76).

I have now had an interview covering my duties and responsibilities. As I think of my calling, I begin to appraise my capacity, evaluate my time, test my dedication, consider my family duties, and my job of earning a living. Since I have accepted this call, my bishop and stake superintendent are entitled to know what standards I have set for myself in the discharge of my duties and responsibilities.

The standard set for my performance is the degree of excellence I intend to attain in my position.

When the bishopric holds my standards-of-performance interview, I may expect the stake superintendent to be there. This is what I will be prepared to say:

1. "I will look to the bishopric as the leaders of the ward and will plan to meet with the ward coun-

cil each week with the names of our Sunday School absentees."

2. "If you wish, Bishop, the superintendency will be glad to meet with the bishopric once a week."

3. "The superintendency will meet in planning meeting each Monday evening at 7:00 p.m. and apply the PIER program to handling all the problems of the Sunday School."

4. "I will first review the duties and responsibilities of the ward Junior Sunday School coordinator and make an appointment to interview her on her standards of performance. I will invite the stake Junior Sunday School coordinator to attend."

5. "I will study the music program of the Sunday School and ask the chorister and organist to review with me their standards of performance at an agreed time and place, with the stake Sunday School music adviser in attendance."

6. "I will always hope and pray that I may inspire and motivate those with whom I work to feel that they are important in the work of the Lord and that their opinions are valuable and solicited."

7. "I will study and learn all I can in order to build regular faculty meetings which will upgrade the teaching of the gospel—through planning with the superintendency, use of detailed agenda, making assignments well in advance, and inviting the help of the stake board as needed."

8. "I know it's hard, Bishop, but if you agree, I'm going to start our Sunday School on time."

9. "Our prayer meeting attendance should be fifty percent better. I will more carefully plan the agenda for the meeting."

10. "Which group of the priesthood should I work with, Bishop, to improve our greeting and ushering? I know it can be improved."

11. "I would personally like to be a better example to my fellow workers in the Sunday School. I assure you I intend to pay an honest tithing and attend my sacrament and priesthood meetings regularly."

12. "I recognize there are many things I do now that I could do better, and many more things yet to be planned and done. Thus, I will seek frequent interviews with you at periodic intervals, so that you may know how I am progressing in my calling."

—Assistant General Superintendent
Lynn S. Richards.

Answers to Your Questions

Sunday School Enrollment

Q. Is everyone in the ward or branch supposed to be enrolled in the Sunday School?

—Minneapolis Stake.

A. Everyone listed in the Church membership records who is three years old and older should be placed on the records of a class in Sunday School. Inactive adults are generally placed in the Gospel Doctrine records. All others are placed on the roll with their age group.

Attendance at Stake Leadership

Q. When only part of the ward faculty are invited to attend stake leadership meeting, is the percentage of attendance based upon those who are invited or on the total faculty?—Minneapolis Stake.

In Section D, Line 51, of Form

3 of the ward or branch Sunday School Monthly Report, it is recommended that you include only those who are invited to be in attendance at stake leadership meeting in determining the appropriate percentage for that column.

Performance Interview

Q. With whom do I have my performance interview, and do I contact him or he me?

—Regional Conference.

A. Your standards-of-performance interview is held with the person to whom you are immediately responsible. If he does not arrange the interview with you, you are at liberty to suggest that you are ready. The duties-and-responsibilities interview is subject to the same procedure.

LABOR OF LOVE

*I do not ask for added time
To labor Lord, for Thee;
The plea my humble heart puts
forth—
To keep my toiling free.*

*And as I tend each growing vine
And cultivate each root,
Lord, let me not forget that I
May also share the fruit.*

—Yvonne L. Shaul.

Memorized Recitations

for June, 1969

The following scriptures should be memorized by students of Courses 16 and 18 during April and May, 1969, and recited in unison by the respective classes during Sunday School worship service on June 1, 1969.

COURSE 16:

(In this scripture Isaiah prophesies that the people will continue to worship the Lord in form and lip-service only, and not in spirit,

until the time when our Father again establishes his truth and power on the earth.)

“... Behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.”

—Isaiah 29:14.

COURSE 18:

(In this scripture we are reminded that with our limited

knowledge and restricted view of God's world, we cannot hope to see the whole pattern of his purposes and plans. These, to some extent, we must always accept in faith.)

“For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

—Isaiah 55:8, 9.

COMING EVENTS

April 4, 5, 6, 1969

General Conference

• • •

April 4, 1969

Child, Youth, and Adult

Area Meetings

5:00-6:30 p.m.

Sunday School Conference*

7:30-9:00 p.m.

(in the Tabernacle)

• • •

April 6, 1969

Easter Sunday

• • •

MOTHER'S DAY

March 23, 1969

Great Britain

May 4, 1969

New Zealand

May 11, 1969

United States

Canada

Australia

South Africa

*Formerly held on Sunday evening.

"Daddy, I like to go to Sunday School. Is it Sunday today?"

Many parents in the Church receive this and other similar comments each Sunday as their children anticipate their experiences in Sunday School.

The Sunday School Attitude

One of the prime objectives of Sunday School teachers should be to develop the "I-like-to-go-to-Sunday-School" attitude in the minds of their students. It is critical that this attitude be established during early formative years and maintained throughout each person's life.

Many things contribute to positive attitudes toward Sunday School. The most important single factor is the teacher. However, both excellent and average teachers find themselves more effective when proper learning conditions exist in the classroom. When good conditions do exist, a sometimes ineffective teacher often does a *good* job, and a good teacher does a *great* job.

One of the conditions that can contribute much to effective learning is proper use of the classroom. It is not unusual to visit classes where most classroom facilities are working directly against the teacher. The room might be too hot or too cold or poorly ventilated; blackboard and bulletin-board facilities might be inadequate or non-existent; or the seating arrangement might be improper for planned learning experiences.

What's Wrong?

To illustrate—following is a recorded conversation between ward Sunday School Superintendent Benson and Assistant Superintendent Gardner. The conversation transpired during an evaluation session following Sunday School.

Brother Gardner: Well, Superintendent Benson, how do you feel now that Sunday School classes are over?

Superintendent Benson: To tell you the truth, I'm just sick.

Brother Gardner: You're sick? Over what?

Superintendent Benson: I think I know why the attendance has dropped off in Brother Taylor's class. He teaches Couse 10, you know.

Brother Gardner: Yes. But what's wrong?

Superintendent Benson: In 45 minutes, he never got to the lesson this morning. Let me tell you what happened. I was assigned to his class and went directly there after worship service. I was the first to arrive and waited several minutes as the children straggled in. They finally arrived but were at a high pitch by the time Brother Taylor showed up.

Brother Gardner: Now, where was Brother Taylor?

Is Your Classroom Working for You?

I saw him sitting with his class during the worship service.

Superintendent Benson: I'm not sure, Jim, I think he was talking to a parent of one of his students. Anyway, by the time he arrived, the chairs were scattered throughout the room. Some children were sitting behind Brother Taylor when he stood up to give the lesson. Nearly all the students kept rocking back and forth with their chairs, hitting the wall. Brother Taylor had a chart that was provided by the teaching aids specialist, but he had no place to hang it. The students behind him couldn't see the chart, and since he needed both hands to hold it, he could not refer to the appropriate sections. He didn't even have a table on which he could put it after he had finished using it. As the lesson progressed, he came to a list of items he wanted to write on the blackboard, but there wasn't any chalk. After looking for a while, he asked two of the children to go to adjoining rooms to borrow some.

Brother Gardner: Oh, so that's the reason I saw Bill and Jed coming out of the classroom part way through the class period. I wondered why they weren't in their own class.

Superintendent Benson: I really wouldn't have blamed them too much if they hadn't returned to class. The room was hot and stuffy, and the boys were very restless. They kept fiddling with the curtain until I was ready to go out of my mind. In spite of the problems, on two occasions I thought Brother Taylor might get moving on the lesson, but in both instances he was interrupted. In fact, he was interrupted four different times during the class period. Jim, you came in twice and the Junior Sunday School coordinator came in twice. Both of you were arranging for the special program coming up, so the interruptions were necessary, I suppose, but it took him two to three minutes to get attention back after each interruption. I'm not exaggerating, Jim, in the entire period he simply never got off the ground. I doubt the children even know the title of the lesson. They couldn't have learned anything. I can see why attendance is dropping off. And it's bound to continue to drop off. I also predict Brother Taylor requests to be released within the next three months. He just isn't having any success.



*Teacher
Development Lesson
for Faculty Meeting*

by Ruel A. Allred

Existing Conditions

It is obvious why this teacher was not having any success. In 45 minutes he didn't get to the lesson; therefore the children *could not* achieve the lesson objectives. Perhaps the greatest tragedies are the negative attitudes and feelings that are built up in children as a result of their experiences in class on Sunday morning.

Here is a case where the teacher had the lesson prepared, but other things were working against him—the unwise use of existing facilities, and poor administration. While it is the administrator's responsibility to eliminate classroom interruptions, ultimately it is the teacher's responsibility to guarantee that the classroom time and physical facilities are working for him, rather than against him.

Very often the cry goes out in the Church that there are inadequate classrooms, that inadequate facilities exist within the classrooms, and that under existing conditions it is impossible to teach an effective lesson. Some of the problems are difficult for the teacher to solve, while others are relatively easy to handle. Rather than dwell on the inadequacy of existing facilities, the teacher should look for things he can do to make these facilities more effective.

Take a look at your classroom. What could you do to make sure the mechanics in it are working for you? Let conditions there help you assist the children to reach lesson objectives and develop the "I-like-to-go-to-Sunday-School" attitude.

A Checklist

Use the following checklist of classroom facilities to help you become a more effective teacher:

- _____ Is the door to your classroom always unlocked when you wish to enter?
- _____ Is lighting adequate?
- _____ Is room temperature comfortable?
- _____ Is there an adequate chalkboard?
- _____ Are chalk and erasers available?
- _____ Is a tackboard available?
- _____ Are lapboards or other writing facilities available?
- _____ Is there adequate space for the class?
- _____ If you do not have a carpet or rug, can one be obtained to lessen noise and distraction?
- _____ Is seating appropriate to the method of instruction?
- _____ Is the room clean?

If the answer to any of the above is "no," what can be done to change it to "yes," so that classroom facilities will work for the teacher?

Note to Teacher Trainer:

Use the content of this article and similar ideas as a beginning point in your lesson, but spend the bulk of your time in applying the information to your own building and your own situation. Have different faculty members respond concerning what they do to make classroom facilities work for them.

Library File Reference: TEACHERS AND TEACHING—TECHNIQUES.

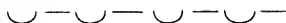
Our Worshipful Hymn Practice

Senior Sunday School Hymn for the Month of June



HYMN: "The Lord My Pasture Will Prepare"; author, Joseph Addison; composer, Dimitri Bortniansky; *Hymns—The Church of Jesus Christ of Latter-day Saints*, No. 113.

There is probably no better-loved scripture anywhere than the 23rd Psalm, whose reflective, comforting lines have given assurance and solace to men and women throughout the ages. In times of trial and suffering the steadfast trust echoed in its words is called upon, perhaps more often than any other source, to buoy up the human spirit. Poets have often found inspiration in these words, as did the author of this month's hymn, "The Lord My Pasture Will Prepare." Though based on the 23rd Psalm, this hymn treats the text in a way more typical of poetry; that is, the text follows the traditional iambic pattern of one unstressed and one stressed syllable, in the following manner:



Joseph Addison, the writer of these lines, was one of England's most significant literary figures of the late seventeenth and early eighteenth centuries. Addison's collaboration with Sir Richard Steele in the two publications which they founded, *The Spectator* and *The Tatler*, endeared him to the readers of the time and initiated much social reform.

The great hymns of Christendom have many qualities in common. One of the most significant of these is the loftiness of their texts, dealing with the theme of our relationship to our Heavenly Father. In these great hymns, Deity, while real, is nonetheless

treated with respect and awe, and mundane or everyday language is not used. One of the charms of the current hymn, and at the same time one of the reasons for its eloquence and suitability, is its use of the English language. For variety, the author frequently uses inverted word order, as in the beginning statement, "The Lord my pasture will prepare." Had he written it in the ordinary way, "The Lord will prepare my pasture," all the poetry would have been destroyed, because it would have broken the poetic stress of a weak syllable followed by a strong one, which assures the musical quality of the words: "The LORD my PASTURE WILL PREPARE and FEED me WITH a SHEPHERD's CARE," etc. The entire text is eminently singable, and should offer no difficulty. There are two words, however, which are not in common use today, and which should be understood by the chorister if the congregation is to have a complete awareness of the text. The word "glebe," in the second stanza, is an archaic form referring to a cultivated plot of ground; "meads" refers, as might be expected, to "meadows."

Dimitri Bortniansky, the talented Russian musician who was responsible for standardizing and elevating Russian church music to a hitherto unknown level about 150 years ago, and whose speciality, although he wrote in other forms, was church music itself, has set Addison's text to equally lyrical and appealing music. Based upon a repeated musical idea, coupled with a contrasting one which be-

gins with the words, "My noonday walks," the vocal lines flow along in the same quiet, self-assured fashion as does the text. There is one curious addition to the final phrase, however, which deserves attention: while all of the preceding phrases of the hymn are composed of the usual four measures, this one has six, which, far from destroying the mood, seems to be a stroke of genius on the part of the composer and contributes beautifully to the air of quietude with which the hymn ends.

To the Chorister and Organist

It is suggested that both the chorister and organist maintain the quiet, reflective nature of this hymn in their presentation of it. This does not mean that the organist should be too self-effacing, however. Observe carefully the rules for phrasing as outlined in the new *Guidebook for Organists*.¹ The congregation needs the support of substantial organ accompaniment, but in this case the stops should be selected in a much different fashion than they would be for a hymn like "God of Our Fathers, Whose Almighty Hand." (*Hymns*, No. 54.) Too much stress cannot be paid to careful preparation if the musical presentation is to be effective. The conducting must be smooth and restrained, always in observance of the admonition to do no more than what is necessary to convey the mood of the hymn, avoiding all extraneous movements.

—Ralph Woodward.

¹Available at Church Distribution Center, 33 Richards Street, Salt Lake City, Utah 84111. Price 50c.

Junior Sunday School Hymn for the Month of June

HYMN: "If There's Sunshine in Your Heart"; author, Helen Dungan; composer, J. M. Dungan; *The Children Sing*, No. 89.

In this song of gladness and encouragement to face life cheerfully and energetically, we can apply many of the teaching activities which we have learned during the past year. These approaches to the song help build in the children a sensitivity and ability to respond to the basic elements of music—pitch, rhythm, and harmony—in all music as well as in this specific song.

Sister Vernon decided to have the most obvious and appropriate people teach this song to the children—their own teachers. She was delighted to find at the April faculty meeting, where she was given 15 minutes to rehearse the teachers in the song, that they already knew it quite well. The time was spent mainly in helping them realize the great lesson they could teach through this song if they would sincerely project to the children the joy of living with "sunshine in your heart." Besides helping the teachers sing with a bright tone, enunciating the words vigorously, she stressed the importance of radiating joy and goodwill in their faces and eyes, looking directly at the children. Sister Ver-

non realized she must not nag nor criticize the teachers to do this, but must build their self-confidence in an activity to which they were not accustomed. The rehearsal was carried out in a spirit of gaiety and friendship. In jest she quoted Hamlet's admonition to the actors: "Speak the speech, I pray you, as I pronounced it to you, trippingly on the tongue." They all agreed to practice at home before a mirror and meet again for 15 minutes at the ward Sunday School faculty meeting in May.

The first Sunday in June, after the teachers stood in a row before the children and sang the song once, she had the two end sisters walk to the center and "accidentally" bump each other, reacting with glowering scowls at each other. Then the next two sisters crossed, giving way courteously to each other and exchanging a cheerful greeting. "Which time did they 'make the pathway bright,' boys and girls? How did they 'make the pathway bright'? What are ways you can 'make the pathway bright' for each other?" Ideas were heard and commended.

"As our teachers sing this happy song again, can we find the steady pulse of the music and show it by clapping the strong

beats and snapping our fingers for the light beats?"

Example:

You can make the path - way bright,
Fill the soul with heav-en's light . . .

"Listen while the teachers sing just the chorus so that next time they sing it you can clap the word rhythm."

These activities held the children's close attention for the extended listening necessary for accurate learning.

"This time, let us clap and sing the words to the chorus when our teachers get there." By using the red and green stop-and-go cards, Sister Vernon helped the children listen quietly on the verse and sing and clap on the chorus.

By the second Sunday they were able to sing both the first verse and the chorus with the teachers. By the third Sunday they could respond in small groups when the chorister pointed to different classes to sing different phrases. If a class had trouble, the entire Sunday School would sing the phrase together and then let that class try again, always keeping the activities moving briskly and without critical comment.

On the third Sunday Sister Vernon helped the children clap the
(Concluded on page 139.)

June Sacrament Gems

SENIOR SUNDAY SCHOOL

"And ye shall know the truth, and the truth shall make you free."¹

JUNIOR SUNDAY SCHOOL

"God created man in his own image."²

¹John 8:32.
²Genesis 1:27.

Organ Music To Accompany June Sacrament Gems

Robert Cundick



Rebellious and irreverent Brad Foster' held the key that would unlock the heavy chains around his heart—

Just a Little Bit of Love

*by Carol Frazier**

So often in teaching children we are repulsed by an unruly child and think we cannot show him love as we do others in our classes, even though unruly children, as I have learned, are often the ones who need love most desperately. How we learn to love them may be an individual matter; here is how I learned my lesson.

Brad Foster—Loud and Rebellious

Soon after moving to a new ward I was called to teach the eight-year-olds in Junior Sunday School. One afternoon I met my neighbor at the clotheslines and told her how happy I was with my new assignment.

"Oh, that's the class with Brad Foster in it, isn't it?" was her reaction to my good news.

"Yes, I believe I saw his name on the class roll," I answered.

Her description of this boy led me to believe I was in for a horrible experience. According to her, and other ward members, Brad Foster was loud, rebellious, and uncontrollable. He apparently made life miserable in every class he attended.

Before Sunday came, I thought many times about what my new neighbor had said. Surely she must have exaggerated. I didn't expect, nor want, this teaching assignment to be a snap, but I didn't want it to be a disaster, either.

My first class period was spent in getting acquainted with the children; but as the weeks progressed, I realized that the warnings I had received about this class, and about Brad in particular, had not been overstated.

It seemed to me that when Brad came to Sunday School my class period was a total failure. Reverence was impossible. Other boys in the class teamed up

(For all teachers of children and youth; and to support family home evening lesson 30.)
*The name is fictitious.

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with him to create such a disturbance that listening, for others, was impossible.

I Took My Problem to the Lord

One week Brad was absent. I presented my lesson and had a good class discussion. We really enjoyed ourselves. All minor disturbances were handled in the usual manner, with a firm but friendly "be quiet" or "please leave your neighbor alone." Finally, one of the children voiced the feelings of the whole group: "It sure is a lot nicer when Brad isn't here. I wish he would stay home all the time."

As a teacher I knew that no matter how a child behaved, he was better off in Sunday School than staying at home. I didn't dare show my agreement with their feelings, so I asked if anyone knew where Brad was. One child thought he had gone hunting with his father. I encouraged the children to invite Brad to Sunday School; and during the next week I made a personal visit to his home to meet his parents and try to become better acquainted with him.

I wondered how I could reach this unruly child and make him really feel welcome in my class. There were less troublesome children in the class who needed some attention, but this one had to be conquered first. One problem at time, I told myself. Brad Foster is urgent.

During the week I thought about my problem child, his personality, his home, and his friends. I tried to think of the things that might cause him to act the way he did. I hoped to find some clue that would help me in reaching out to him, something that would help me penetrate his heart. I took my problem to the Lord one night. I asked him for the strength and ability to reach this child so that I could help him become more reverent and not create such a disturbance for the rest of the class.

The Answer

The answer to this prayer came in the most surprising manner the very next Sunday. It was Brad's turn to give a talk in Junior Sunday School. There he sat on the stand in his best clothes, with a bashful grin on his polished face. He was quiet. I suspected he might even be a little afraid.

The talk he gave was a very simple story about a chest that had many different chains locked around it. The only way to unlock all of these tight chains was with one tiny key. He said that some people we know have tight chains wrapped around their hearts. Some of these chains are: cruelty, crossness, meanness, bad temper, spite, hatefulness, rebelliousness, disobedience, selfishness, rudeness, and unkindness.

At this point I had tears in my eyes and a very

big lump in my throat. I realized that some of these chains could be wrapped around Brad's heart. He was going to tell me how to unlock them and reach into his heart. Brad himself was the instrument through which my prayer was being answered.

Then he said, "I am going to tell you how to open these locks and let the sunshine in." He then told us that the one tiny key that could unlock these tight chains around a person's heart was LOVE. "Just a little bit of love, that's all it needs," he said.

Love! Love is the answer. It was the answer to my prayer about reaching Brad.

A Little Bit of Love

I began that very day showing greater love to this problem child by telling him and the class what a fine talk I thought he had given. After class I took Brad aside and gave him a hug and told him how much I loved him.

And after that day I witnessed a dramatic change in his behavior. Order was restored to the classroom,

and we were able to learn more about the gospel through our lessons.

A few weeks later I was called to another position and was released from my teaching assignment. The assistant superintendent came in one Sunday to tell my class of the change. After he left, the children wanted to know who their new teacher would be. I didn't know but made the suggestion that during the week they all make a special effort to ask their Heavenly Father to help the superintendent find them a new teacher.

Brad raised his hand and said, "Do you know what I'm going to pray for?" Then, with tears in his eyes, he continued, "I'm going to pray they don't find anyone, so you'll have to come back."

Yes, we had become good friends. We did it through love.

Since this experience, no problem child has seemed impossible to me. Just give me a chance to shower him with love, and let us go from there

Library File Reference: LOVE

JUNIOR SUNDAY SCHOOL HYMN FOR THE MONTH OF JUNE (Concluded from page 137.)

phrase, "If there's sun-shine in your heart." Then she had them listen for that rhythm whenever it occurred and prove they had found it by clapping only that rhythm when they thought it fitted the song. (It happens once in the verse and twice in the chorus.) She helped them identify the difference between this rhythm:

SKIP - TY WALK WALK WALK WALK SLO-O-W
If there's sun - shine in your heart.
And your care will all de- part.

and the rhythm of all the other phrases:

RUN- RUN RUN- RUN RUN- RUN
You can make the path - way
Turn - ing dark - ness in - to

To feel the dotted half note (three pulses) at the end of the first phrase, she had them clasp

their hands as they clapped the first pulse of the last note and shake them clasped on the second and third pulses.

On the fourth Sunday Course 4 did an inspirational presentation of ways in which they could "make the pathway bright" and "fill the soul with heaven's light." They ended by singing the second verse of the song and teaching it to the other children. (Sister Vernon had helped this class learn it in their classroom the preceding Sunday.)

By the end of the fifth Sunday, the goal had been achieved. The children were now able to sing the entire song confidently and without adult help, with or without accompaniment. As an additional bonus, their total musical responsiveness had been increased through conscious attention to rhythm, pitch, and harmony through the enrichment activities.

(In addition to the usual reviewing of previous hymns-of-the-month during each music period, your children might enjoy reviewing the Father's Day song for June, 1968: "Father Is the Man for Us," as presented in *The Instructor*, April, 1968, page 170.)

—D. Evan Davis.

ERRATA

In the discussion of the Hymn-of-the-month for April (see February issue of *The Instructor*, pages 64, 65), line 31, column 2, page 65, should read:

the low e, f#, g, g#, a, a#, b . . .

Also, at the top of the third column, page 65, a correction is shown in the musical accompaniment, as follows:

R.H. V V V V
L.H. V V V V
slowly

This article is an overview for two succeeding discussions on music in the Course 3 classroom. Children are led to listen, understand, and respond to the truths of the gospel through . . .

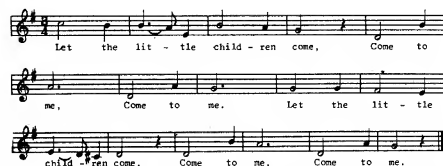
THE MAGIC OF MUSIC

by D. Evan Davis

As Sister Rich guided her Course 3 children from Junior Sunday School worship service, she paused at the door to their classroom, reached inside, and flipped the turntable switch on the portable phonograph which she had brought from home and prepared earlier with the power "on" and the needle in the correct place on the record.

The children listened with her at the open door for about 20 seconds as the phonograph played Edward MacDowell's "To a Wild Rose." Sister Rich asked in a low voice, "Can you show me how the music tells you to move as you go to your seats?" The children entered gently and quietly.

Sister Rich sat down among them, faded out the volume on the phonograph, held up picture S.P. 503, and asked Melvin to point out to the class the things he saw in the picture of Jesus and the children. As the discussion arrived at the point where the Savior said, "Suffer little children . . . to come unto me," Sister Rich said, "Yes, Jesus was so pleased that the children were there that he said . . ." (and she sang)



As she finished this song¹ she said, "One of the very nicest things Jesus taught us was to be kind. Let us say 'thank you' to him for teaching this to us. As we all bow our heads, Kathy may say the prayer. I'll be happy to help you, Kathy." (A short prayer was given by the child.)

As the lesson progressed, Sister Rich taught the children a short poem suggested in the supplementary helps for this lesson (*Gospel Lessons for Little Ones*, Chapter 18—Unit VI; Lesson 23):

¹The Children Sing, No. 184.

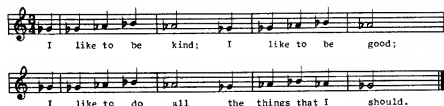


In Sunday School, children learn to be completely at ease with music and therein find natural, spontaneous expression.

I like to be kind,
I like to be good;
I like to do all
The things that I should.

To provide needed physical activity and to help them remember the words, Sister Rich taught the children to clap the words to the poem, accenting "like," "kind," "like," "good," "like," "all," "things," "should." They learned to clap and say the words as they walked the steady beat.

Later, during doing-time, Sister Goodly, the Junior Sunday School chorister, came in to help the children make up a three-note tune for their poem. They played it on three consecutive keys of a toy xylophone, corresponding to the three black keys of the piano:



Sister Goodly also directed the children in Course 3 in some of the more appropriate music activities used during the music period of the Junior Sunday School worship service, following the dismissal of Course 3 to their classroom.

She returned during doing-time on two succeeding Sundays and helped the children move their hands to the up-and-down pattern of the melody

The Three-year-old in Sunday School—Second in a Series

they had created the previous week and to relate it to the xylophone. On the third Sunday she took the children to the piano in groups of four during do-ing-time and helped them find *their* song on the three black keys of the piano. She realized that many would try the song on the piano at home, providing additional reinforcement to the lessons in class.

THE ROLE OF MUSIC

Children in Course 3 should learn to be completely at ease with music and find natural, spontaneous expression therein. The newborn baby comes from the presence of our Heavenly Father with a high sensitivity to music. New sounds readily attract his attention as he attempts to move his head and fix his gaze upon the source of those sounds. Beautiful sounds delight him. He sings his first vocal utterances as he explores the making of sounds—assuredly not the songs composed by adults, but his own song. This song is highly expressive and indicative of his feelings. He delights in the sounds that he makes—the shake of a rattle, the banging of a pan lid. He is comforted by the humming and crooning of a loving parent or family member holding him close.

His arms and legs are a continuous rhapsody of movement and rhythm. At first he is awkward, jerky, uncoordinated. Finally he develops a sense of rhythm which enables him to move accurately and surely. He develops the precise rhythmic coordination which enables him to catch a ball, play tag, escape from oncoming danger. Still later, if his total musical experience continues, he is able to appreciate the beauty of movement in a ballet dancer, a diver, a golfer, a flying gull, or the soaring spires of a cathedral.

In short, his association with music is fourfold. He learns to listen to it to derive meanings that are pleasurable and uplifting. He learns to make music with his voice and with sound-producing instruments. He learns to move rhythmically, finding security, satisfaction, and even safety in that ability. Each of these four associations with music has a place in the Course 3 classroom experience. The teacher uses music first to work its magic in shaping favorable, receptive attitudes in the children as she teaches them the gospel; she also strives to develop and increase each child's capacity to respond sensitively to music so that the use of music as a teaching tool may be more effective.

The Junior Sunday School chorister serves as a specialist to help the classroom teacher plan and use music more effectively, in the same way that the teaching aids specialist assists the teacher with teaching media and the coordinator and teacher trainer assist the teacher with general teaching techniques.

With such specialist assistance the teacher arranges music activities which will help her in the classroom: singing songs appropriate to the lesson and to the needs of the children; phonograph listening; musical sharing by invited visitors who are skilled with voice or instruments; musical sharing by the children; playing simple rhythmic and melodic instruments.

Lastly, let us consider some ways in which such use of music not only enriches the child's immediate life, but some ways in which such a teacher serves the Church and builds the kingdom. The Restored Church assigns high importance to music. Read especially President Brigham Young's injunction to the saints in the last section of the Doctrine and Covenants (136:28, 29), as well as Sections 25:12 and 84:98.

The Church relies heavily on music as a tool for worship, for teaching, and for recreation. Yet this "tool" is effective only with a membership which is individually sensitive to the nature of music's characteristics and can respond to human feelings and their musical expression through rhythm, pitch, harmony, tempo, and dynamics.

To accomplish its purposes the Church also requires a membership sufficiently at ease with music to participate with confidence and pleasure; a membership which has a basic grasp of music notation for vocal reading; and a membership which can supply a significant number of people skilled in singing, conducting, and playing organ and piano to provide music leadership in each ward for priesthood meetings, sacrament meetings, Primary, Relief Society, Junior Sunday School, senior Sunday School, YMMIA, YWMIA, stake boards, seminaries and institutes, ward choirs, family home evenings, and numerous special occasions.

While the needs are great, these needs are met almost automatically by the simple processes initiated through the understanding Course 3 teacher who uses music as a normal, natural part of her classroom teaching each Sunday morning.

Library File Reference: MUSIC.



It is not easy to prepare a good 2½-minute talk. Bearing in mind the Sunday School admonition that this talk be assigned and delivered first in class, this author offers help with . . .

FIVE POINTS OF PREPARATION

*by Eric G. Stephan**

Most of us talk so much and have been talking so long that we are likely to forget the difference between *talking* and *giving a talk*. As a result, our 2½-minute talks are often less effective than they could be.

Most speech instructors and proficient speakers would agree that there are five principles which tend to produce good speeches:

1. Select the subject carefully
2. Speak with a purpose
3. Use a variety of materials
4. Organize simply
5. Practice your delivery.

Let us consider what these five principles mean.

1. *Select the subject carefully!*

While the Sunday School teacher often assigns the subject, as speaker you should visualize and analyze your audience. What are *their* problems and questions? What can you say that will be particularly rewarding to your Sunday School? This writer knows a speaker who was invited to speak to a group of teen-agers seven times because he kept

speaking about subjects which *fit the needs* of that particular group. For instance, one evening he talked about "love and parking." On another occasion he spoke of "prestige and smoking." Take the time to think about your audience and develop your subject carefully!

2. *Speak with a purpose!*

The universal object of all speech is to win some kind of response. Our chances of winning a response increase tremendously if we know what kind of response we are seeking from the listeners. There is no doubt that the response sought by the politician is different from the response sought by the news reporter. The politician is trying to persuade, while the news reporter is trying to inform. If the object of your speech is to make the audience understand something, or expand their knowledge, the purpose

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of your speech is to inform. If, however, you are trying to influence the beliefs of your audience and you desire some observable action from them, the object of your speech is to persuade. For example, if your primary purpose is to persuade your audience that drinking is an evil, you should turn your information to that end. Do not leave them with a series of unconnected facts. While it is interesting to note that the sale of liquor is greatest during the month of October, or that the tax on liquor is unproportionally high, these ideas merely let your audience walk away with information; that is, they have been informed *about* drinking but they have not been persuaded *that it is an evil*. A speaker with a clear purpose can aim his talk in a definite direction, gain audience interest, and save time. Decide early what kind of response you would like to have from your audience so that they do not leave saying, "It was an interesting talk, but what was he driving at?"

3. Use a variety of materials!

An idea becomes meaningful and gains power when it is well supported. A vivid firsthand experience is usually much more effective than a vague generalization. Even in a very short talk a speaker can include a visual aid, a quotation, a statistic, an analogy, and a specific example. A variety of material can add interest to a talk, clarify and support an idea, and save time. A college freshman started his short three-minute talk by holding up a pen and asking the audience to estimate the value of it. The audience responded with prices ranging from 29¢ to \$3.50. He then held up an ordinary lead pencil and asked his audience to estimate the value of the pencil. Again, they responded with guesses ranging from three cents to 79¢. He next pointed out to his audience that they had all estimated the value of the pen and pencil in terms of dollars and cents rather than in terms of what could be accomplished with the pen and pencil! By the use of a variety of supporting materials, this student continued to give one of the most effective short talks we have heard. Vary the kinds of support material and add a touch of newness for a good effect.

4. Organize simply!

Listeners like a speaker who starts well, continues on schedule, and quits on time. Also, the speaker himself gains confidence when he knows where he is going and how he is going to get there. Remember that in Sunday School we have only two and a half

minutes to communicate an idea; our organization must be clear and tight. The simplest organization consists of introducing an idea, developing the idea, and concluding the idea. One of the easiest and most effective plans for organizing a short talk was suggested by Alan H. Monroe¹; he called it the "one-point plan." In this plan, the speaker begins his talk with a brief story, example, illustration, quotation, testimony or statistic, *which has a point*. Then the speaker *states the point*. Next, the speaker adds another short illustration, quotation, or story which has the same moral or point. Finally, the speaker simply repeats the point to his listeners and sits down! For instance, a speaker might start with a brief story about the happiness Albert Schweitzer received from rendering humanitarian service to his fellowmen, state the idea that service brings joy, read a quotation from the scriptures which supports the idea that service brings joy, and conclude by stating once again that service brings joy. This is one speech plan that is deceptively simple, yet effective. Remember, start right off with a good idea, develop it quickly, and stop on time! Be organized.

5. Practice your delivery!

This will give you a chance to test your ideas and fix the organization pattern in your mind. Practice with someone, if possible, in order to observe his understanding and response to your ideas. Think of what you are saying while you say it; keep the ideas fresh; speak with energy and conviction, allowing your voice and body to be governed accordingly; and, perhaps most important, focus your attention on the audience. When you step up to a counter and ask for a chocolate ice-cream cone, do you worry about your hands or what your knees are doing? Usually not. You focus your attention on the clerk to be sure he understands you correctly. In public speaking, watch the audience to see if they are getting your point. Practice the talk until you are conscious of your listeners as you speak to them.

To progress step by step toward full preparation and an effective speech, ask yourself these questions: Have I selected my subject carefully? Do I have a specific purpose? Do I have a variety of material in my talk? Is it organized? Have I practiced it enough? If your answer to each question is yes, your chances for success are assured.

¹See Monroe and Ehninger, *Principle Types of Speech*; Scott Foresman and Company, Glenview, Ill., 1967; chapter 11. Library File Reference: SPEECH.

Quarterly Outline of Sunday School Lessons

4th Quarter, 1968-69

COURSE OF STUDY 1968-69	Course No. 3: Gospel Lessons for Little Ones*	Course No. 4: Beginnings of Religious Praise*	Course No. 6: Growing in the Gospel, Part II*	Course No. 8: Living Our Religion, Part II*	Course No. 10: History of the Church for Children	Course No. 12: Scripture Lessons in Leadership
APPROXIMATE AGES	Nursery 3	Advanced Nursery 4	Kindergarten 5, 6	Primary 7, 8	9, 10	11, 12
Date of Lesson	We Can Do Many Things at Home (31)	Many Helpers in Our Church (25)	Forgiveness (38)	Great Men Are Peacemakers (38)	What It Means To Be a Pioneer (36)	A Leader Perseveres in Doing Right (35)
JUNE 1						
JUNE 8	We Can Do Many Things at Sunday School (32)	Special Helpers (29)	The First Presidency (39)	Peace Is a Personal Problem (39)	The Pioneers in Your Family (37)	A Leader Honors His Parents (36)
JUNE 15	Other People Can Do Many Things (33)	A Long Journey (30)	The Church Has Twelve Apostles (40)	What Is Persecution? (40)	Making the Church Stronger (38)	Review (37)
JUNE 22	Animals Can Do Many Things (34)	Making New Homes (31)	Home Teachers Help the Priesthood (41)	Persecution in Our Church History (41)	Prophets Direct the Church (39)	A Leader Seeks the Lord (38)
JUNE 29	Our Heavenly Father Can Do Everything (35)	Crops Were Saved (32)	Relief Society (42)	Dare To Do Right (42)	Brigham Young, the Second President (40)	A Leader Is a Champion of Liberty (39)
JULY 6	When We Experience Pain and Discomfort (36)	A Beautiful City (33)	The Sunday School (43)	Courage To Do Right (43)	John Taylor, the Third President (41)	A Leader Is a Missionary (40)
JULY 13	When Those We Love Are Away (37)	Pres. David O. McKay (34)	We Are Members of the Primary (44)	Courage of Daniel and Friends (44)	Wilford Woodruff, the Fourth President (42)	A Leader Obeys the Lord's Prophets (41)
JULY 20	When Others Are Unkind to Us (38)	Prophet Elijah (35)	The Mutual Improvement Association (45)	Jonah (45)	Lorenzo Snow, the Fifth President (43)	A Leader Learns All He Can about Jesus (42)
JULY 27	When We Are Ill (39)	Noah and the Great Rain (36)	We Are Grateful for Life (46)	Nephi Was Blessed (46)	Joseph F. Smith, the Sixth President (44)	A Leader Seeks a Testimony (43)
AUGUST 3	Our Individual Prayers (44)	David, the Shepherd Boy (37)	We Serve in the Church Welfare Program (48)	"Ye Shall Have Great Joy" (47)	Heber J. Grant, the Seventh President (45)	A Leader Learns about Christ's Teachings (44)
AUGUST 10	Our Family Prayers (45)	David Becomes a Great King (38)	Jesus Is the Lord of This Earth (49)	The Courage of Prophet Joseph Smith (48)	George Albert Smith, the Eighth President (46)	A Leader Learns about Christ's Teachings (Continued) (45)
AUGUST 17	The Blessing on the Food (46)	Baby Moses Was Protected (39)	The Sacrament Is in Remembrance of Jesus (50)	"Ye Are the Salt of the Earth" (49)	David O. McKay, the Ninth President (47)	A Leader Is Righteous (46)
AUGUST 24	Prayers at Sunday School (47)	Moses, a Great Leader (40)	I Would Follow in His Footsteps (52)	The Sacrament Is a Reminder (52)	Our General Authorities (48)	A Leader Keeps a Record (47)
AUGUST 31	Final Review	Final Review	Final Review	Final Review	Final Review	Final Review (48)

*Junior Sunday School lessons have been rearranged for more effective presentation at appropriate times of year. Enrichment in *The Instructor* will be planned to support lessons as outlined above.

Quarterly Outline of Sunday School Lessons

4th Quarter, 1968-69

Course No. 14: A Marvelous Work and a Wonder**	Course No. 16: An Introduction to the Gospel	Course No. 18: Scriptures of The Church of Jesus Christ of Latter-day Saints	Course No. 23: Teaching the Gospel	Course No. 26: Family Home Evening	Course No. 28: Teachings of the Doctrine and Covenants	Course No. 30: A Marvelous Work and a Wonder**
13, 14	15, 16	17-22	Preservice Teachers— Adults	Family Relations— Adults	Gospel Doctrine— Adults	Gospel Essentials— Adults
Unit 11 Word of Wisdom (36)	Organization of the Church (32)	"The Field Is White" (34)	During these weeks initiate and complete plans for the coming Teacher Training course.	Every Member a Missionary (34)	Gifts of the Spirit (32)	Where Is Man Going? (36)
Unit 11 Tithing (37)	Government in the Church (33)	Makeup of the Pearl of Great Price (35)		Virtuous Thoughts (35)	Truth (33)	The Millennial Reign (37)
Unit 11 Fasting (38)	Review	The Book of Moses (36)		Making Wise Decisions (36)	Acquire Learning (34)	Sabbath Day (38)
Review (39)	Respect for the Body (34)	Joseph Smith's Writings (37)		Honest Inside Out (37)	Review	Predestination and Foreordination (39)
Unit 12 By Their Fruits (40)	Cultivation of the Mind (35)	Makeup, Background, Purpose, and Authors of Scripture (38)		Review	The Sabbath Day (35)	Health and Happiness (40)
Unit 12 By Their Fruits (41)	Marriage and Family Life (36)	The Correctness of Translation (39)		Give the Gift of Time (38)	Free Agency of Man (36)	Way to Health (41)
Unit 12 By Their Fruits (42)	Church and Civil Government (37)	The Primary Purpose of Scripture (40)		Warned and Forewarned (39)	The Literary Beauty (37)	Law of Tithing (42)
Unit 12 By Their Fruits (43)	Church and Economic Life (38)	The Scriptures Are Religious (41)		This Too Can Be for Thy Good (40)	Eternalism (38)	By Their Fruits (43)
Unit 12 By Their Fruits (44)	A Latter-day Saint's Worship (39)	Read Scriptures in Context (42)		This Is a Day of Sacrifice (41)	A Warning to the Nations (39)	Welfare Plan (44)
Unit 13 Missionary Work (45)	Salvation Available to All (40)	In the Context of the Gospel (43)		A Broken Heart and a Contrite Spirit (42)	Zion To Be Established (40)	Place of Music in the Church (45)
Unit 13 Missionary Work (46)	Review	Inspired of God— in Man's Language (44)		O Death— Where Is Thy Sting? (43)	The Resurrection (41)	Persecution of Christ's Followers (46)
Unit 13 Missionary Work (47)	Restoration of the Gospel (41)	Christ—Our Standard (45)		Abiding Celestial Law (44)	He Will Come Again (42)	Contributions of Joseph Smith (47)
Final Review (48)	Position of LDS Church (42)	Further Study of the Scriptures (46)		The Family Circle Is Forever (45)	Summary (43)	A World Religion (48)
Testimony Meeting	Final Review	Final Review		Final Review	Final Review	Final Review

Numbers in parentheses are manual lesson numbers.
 **Separate Teacher's Supplements are provided for Courses 14 and 30.

For the true Latter-day Saint who will reach and grow, life can become a succession of . . .

DREAMS UNLIMITED

by Leah Cannon Smith

A little girl with enormous eyes stood at the back of the crowd. Unlike the other girls, who appeared in lovely attire, she was clothed in a dress both ill fitting and shabby. When her name was called, the girl went nervously to the platform. In a voice that bespoke her impoverished and squalid background, she delivered her little speech. The program director laughed as the girl finished, and with a superior nod of his head said, "You'll never make an actress. With a voice like that you should sell flowers on the street."

One night years later, the great Sarah Bernhardt had just completed a scene that left her audience breathless. As the curtain fell for the last time, a man who was considered to be an outstanding authority on the art of acting bowed before the great actress and said, "Your voice is the most beautiful I have ever heard." Sarah Bernhardt, with a twinkle in her eye, plucked a rose from one of the many bouquets that had been presented to her, and in the voice of the long-ago street child said, "I don't sell you this flower. I give it to you." The man stepped back in amazement. Before his memory flashed the scene of long ago. His face burned with shame as he said, "I have made many mistakes. That was the greatest one."

Dreams Unlimited

I have often wondered what emotion prompts people to discourage and attempt to stifle the dreams and aspirations of others. Is it jealousy? Is it fear of being out-achieved? Certainly this attitude is not heaven-inspired. As children of our Heavenly Father our goals and dreams should be unlimited. They should be as eternal as life and as exalted as the heavens. They should be as real to us as the in-

evitability of paying for shelter, or the necessity of obtaining food and clothing.

Too often we feel that our dreams must be realized immediately. We do not understand that as the soul grows by its experiences, good and bad, so also does our potential for creation grow. We do not remember that the very things we will take with us to our heavenly home are the experiences, knowledge, and character we have acquired during this brief sojourn on earth—our achievements. Our possibilities for further development and improvement will extend throughout eternity. Dreams and ambitions can and will be realized if we never stop trying and growing.

Discouragement does not come from the Lord. It is the devil's weapon. And it is a very real and dangerous weapon. It is more deadly than the atomic bomb—for it destroys the will to achieve, the will to grow.

The Worker and the Dream

As children of our Heavenly Father, we are endowed with the gifts necessary to realize the goals he has set for us, if we will but strive to do his will. In the Book of Mosiah it is written that our Heavenly Father will try our faith and our patience. All learning develops slowly, one step at a time. Too often we strive to perform tasks for which we are not sufficiently prepared, rather than glorying in the tasks for which we are now ready. If each task we are assigned is fulfilled to the best of our ability, we will find that, in time, we have become masters of our craft.

Henry Ford said, "It isn't the work. It's the worker." There is too little pride taken in a job well done. President Brigham Young took pride in carpentry work. That same pride made him magnify each position he held in the Church. George Q. Cannon didn't become discouraged when his first tasks were not interesting, even to himself. He determined

(For Course 16, lesson of June 29, "Cultivation of the Mind"; for Course 26, lessons of April 27 and June 15, "Of Your Own Free Will"; and "Making Wise Decisions"; for Course 28, lesson of June 15, "Acquire Learning"; for Course 30, lessons of May 4 and June 1, "Sons and Daughters of God" and "Where Is Man Going?" to support family home evening lessons 31 and 36; and of general interest.)

that he would speak about the gospel whenever he was asked. It wasn't long before the Holy Ghost spoke through him and he was able to convert many people to the gospel. He took pride in what he did, and the Lord was able to take pride in him.

There is a great upsurge in the rate of mental illness in our country. I wonder if much mental illness could not be avoided if people knew that as sons and daughters of their Heavenly Father, their opportunities for progression are eternal. I don't know of any statistics concerning this, but I have never heard of a Latter-day Saint pioneer whose mind snapped under the ordeals he was called upon to face. No people were ever tried more than these. Yet their hope and their faith could not be destroyed. They were fired with the determination to obey God and establish his kingdom on earth. Their power, strength, and endurance are almost beyond our understanding. In spite of every force of the adversary, they were able to emerge triumphant and to leave behind them examples of industry, faith, and achievement destined to inspire all those who would follow throughout the years. The pioneers were able to do this because of the greatness of their dream!

Living vs. Existing

In an old issue of the *Deseret News*, published about 1860, there was an editorial about the dignity of work. The pioneer who wrote that article was able to see clearly the importance of balanced living and balanced learning. He felt that parents were educat-

ing their children to feel that they were too good to do the manual work that must be done in society, and that children, in turn, were too often becoming contemptuous of the parents who had worked so hard to give their offspring the advantages which they had never known.

It is necessary that children learn to be industrious. It is necessary that children learn the dignity and nobility of work. We can't begin too early to instill within them the pride of achievement or to give them opportunities to experience the joy that comes from cooperation and sharing in a mutual responsibility. Elder Reed Smoot once said that he felt the solution to all our problems was work. But work must be accompanied by dreams and goals.

Our children should be made aware of the important part they must play in the realization of those dreams. And the Sunday School teacher plays no small part in their nurture. The teacher of the gospel should be ever aware of eternal progression, and give to his class the best that is within him.

Each day the student should be taught to perform, to the best of his ability, the tasks that must be done. If he also completes one additional task each day, within one year 365 steps will have been taken toward the realization of his special goal. During a lifetime, the determination and perseverance of working for that extra accomplishment could mean the difference between a life that has just been lived and a life of rich fulfillment.

Library File Reference: ETERNAL PROGRESSION.

Teaching Aids Specialists

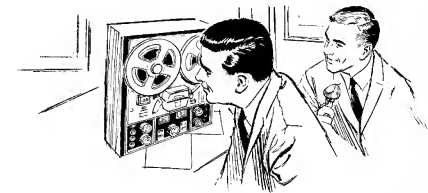
PART II

THE TAPE RECORDER IN THE CLASSROOM

Besides offering an opportunity to record story dramatizations, the tape recorder can be used effectively in many other ways. You will remember from last month's discussion how the tape recorder can be used to encourage personal student involvement. In support of this concept, such classroom activities as a tumbleweed story and recorded puppet plays were discussed. Let us now consider the taping of events in history.

Dramatization of Historical Events

History takes on personal meaning for students when they are encouraged to relive it. The tape recorder is an excellent tool to help them do this.



Let us look at an example that was reported by a Course 4 teacher. The historical event concerned David and how he protected his sheep. The story portrayed David as a shepherd boy tending his flock in the hills near his home. Suddenly he was confronted by a hungry lion seeking to destroy some of the sheep. The sheep and lambs were afraid, and David was afraid. But David turned to the Lord in prayer and was able to destroy the lion. Imagine what it would mean to a 4-year-old if he could hear this story portrayed in the following manner:

On a tape recorder a narrator introduces the story by telling about David tending his sheep. As the

(Concluded on following page.)

narrator continues, an imitation of the bleating of a flock is heard; then the roar of a very hungry lion. David speaks, as if thinking to himself. He admits that he is afraid, but also he has faith in the Lord to help him. In the soft, quiet voice of a little boy, he prays aloud to the Lord. The lion continues to growl, but David asks the Lord to give him the courage to slay the lion. After this prayer, David finds that he is no longer afraid. He turns upon the lion and slays it with a club. The narrator describes the killing of the lion, and then David speaks again. Now his heart is full of happiness, and he sings to his Heavenly Father in these beautiful words: "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord . . . The Lord is thy keeper. . . ." (Psalm 121:1, 2, 5.)

The children were very excited about the recording. The next step was a natural one—they asked that they be allowed to act out the story themselves. The teacher arranged the room so that the child selected to take the part of David could tend his "sheep." Young "David" was now able to show his companions his faith. The drama helped the children feel this faith and see that the Lord does protect his sheep. The teacher skillfully used the story and the activity to let the children know that their Heavenly Father wants them to be kind to animals and protect them. (This was the general theme of the lesson.)

Local History and Pioneer Life

Narratives of local history give youth the opportunity to sink their roots into the heritage that surrounds them.

I remember my excitement as a 10-year-old boy on discovering the heritage of my own community. One day the first house ever built in the area was pointed out to me. I was told that it was over 96 years old! The number 96 now gave perspective to my surroundings. It gave me the point of reference I needed to tie my heritage together. Everything that had happened in my town had happened during the 96 years since that house was built. Many times I went out of my way just to walk by this old house. I tried to imagine the hardships the builder must have had while building it, and the comfort and protection that it offered over the years to those who dwelt in it. I even imagined seeing the community growing up step by step around this quaint old place.

Such a heritage exists in every community. Why

not take a tape recorder out and conduct a series of historical interviews? Record each on a short (15-minute) tape. (This is to enable the teacher later to select any interview he wishes for a specific purpose.) Visit with those who have had the privilege of watching the community unfold. These grand old people will make history come alive for you. One story will lead to another; one interview will direct you to another.

Teachers could also encourage students to do this sort of thing. Sensitivity to the past is a skill that has to be learned. Being historically sensitive to the tangible things around us provides us with a base for comparison. For example: the house mentioned was 96 years old during my fourth-grade year. What year, then, was the house built? Who was the President of the Church during that period? What other communities existed in the area at that time? Who was the President of the United States? What was the common mode of transportation then? Were radio and television broadcasts available in the area? From whom did the community gain its name? When did the missionaries first come to the area? When was the first chapel built?

Encourage your Sunday School teachers and their classes to gather historical material. Catalogue it, describing on paper the contents of each tape, along with dates and names of those interviewed. Also list the general facts portrayed, as well as the location of the events cited.

Diaries of the Saints

Many saints have diaries from their parents and grandparents. These often reveal the strength and faith of the early saints as they grew up in the Church. Many of these experiences and descriptions of events are priceless, because they strengthen the roots of our young people with the fortitude, courage, and faith of their ancestors.

One good Sunday School manual to use in trying out your ideas is *History of the Church for Children*. Lessons for May and June include chapters 33 through 40. These cover such topics as "Pioneer Life in Utah," "The Pioneers in Your Family," and "The Handcart Companies."

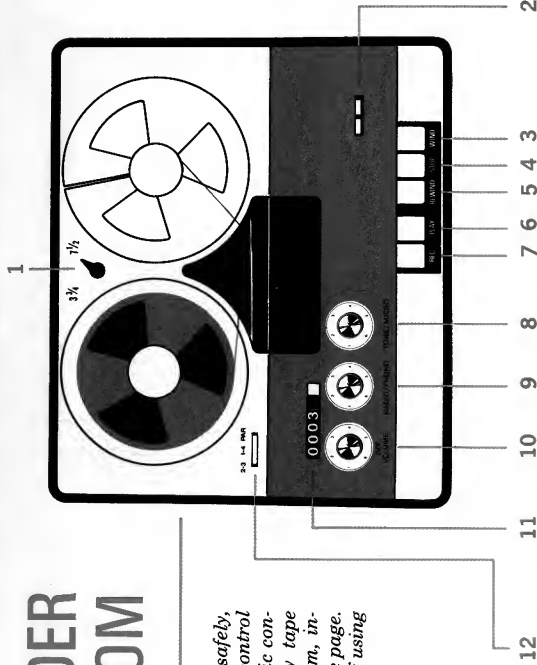
Why not make an appointment with the Course 10 teacher today and see what can be done in your ward to create a historical idea on tape? The results will be lasting—and exciting.

—Teaching Aids Specialists Committee.

Library File Reference: TEACHERS AND TEACHING—AUDIO-VISUAL AIDS.

THE TAPE RECORDER IN THE CLASSROOM

Once we learn to drive a car efficiently and safely, we can drive any car, by adjusting to a few new control features. Once we become familiar with the basic controls of a tape recorder, we can operate any tape recorder as a teaching medium in the classroom, incorporating the use of suggestions on the opposite page. This diagram illustrates the simple techniques of using this mechanical device.



- 1 **SPEED SELECTOR:** Selects 3¾- or 7½- inches-per-second "record" and "playback" speeds.
- 2 **RECORDING INDICATOR:** Shows level of volume while recording. Eliminates guesswork in setting and adjusting volume for recording.
- 3 **WIND:** Winds tape forward at high speed.
- 4 **STOP:** Stops tape motion.
- 5 **REWIND:** Rewinds tape at high speed.
- 6 **PLAY:** Starts tape motion. To play back (listen to) a tape, simply depress. To record, depress this button along with REC ("record") button.
- 7 **REC ("record"):** Puts the machine on standby to record. When PLAY button is also depressed, recording begins.

- 8 **8 TONE-MICRO:** Adjusts frequency response (tone) for playing tapes. Clockwise rotation cuts bass; counter clockwise rotation cuts treble. Also controls microphone gain (volume increase) during recording.
- 9 **9 RADIO/PHONO:** Controls radio or phonograph gain (volume increase) during recording. Clockwise rotation increases input volume.
- 10 **10 VOLUME:** Switches machine on and off; controls volume for playback of tapes.

- 11 **11 PROGRAM INDEX COUNTER:** Counts and marks revolutions of tape reel for easy location of a recording at a particular spot on the tape. Can be reset from zero with each new tape.
- 12 **12 RECORDING AND PLAYBACK MODE SELECTOR:** Selects one of four tracks running horizontally, two on each side, from top to bottom of tape, to record or replay on. This allows twice as much material on each tape as single-track recording (using the whole width of the tape at once).

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Art by Dale Kilbourn.

This week I visited the public library with our 12-year-old son. We were seeking source material for his school report on mushrooms.

In scanning bound copies of various magazines, my eyes stopped on a piece titled, "The Most Dangerous Game."¹ The article says that the most dangerous sport is not bullfighting or auto racing or mountain climbing or karate. None of these, the author contends, is as full of danger as the "gentle pursuit of the mushroom."

I read on. (A neighbor a few weeks ago had promised to take me on a mushroom hunt on the mountainside where we live.) The article explains that there are 5,000 species of fungus growing in the United States. Many of them are good to eat. Some are wonderfully delicious. A particular mushroom in Roman times was called "food of the Gods." Special amber knives were provided for eating this delicacy, and neither slaves nor plebeians were allowed to do the cooking.

On the other hand, there are species of fungus which bring nausea. Others cause cramps, and some induce spasms. Other species are deadly. Still other types are delectable delights for some people, harmful to others. It is the sampling of some of these species

that brings much of the danger to mushroom hunting, the author says.

I have enjoyed shooting rapids on a small rubber raft. But I am beginning to wonder if I should take up mushroom hunting.

Come to think about it, there is an even more dangerous game. Like mushroom hunting, it is a gentle activity. But the results can be even more damaging. It is the seemingly harmless game of becoming too friendly when you should not.

The nineteenth-century wife of an English druggist-poet dramatized this hazardous game in a poem. Her name was Mary Botham Howitt and her poem was "The Spider and the Fly." Remember some of the lines?

*Will you walk into my parlor?
said a Spider to a Fly;
'Tis the prettiest little parlor
that ever you did spy.*

I recall, when I was a young reporter covering our local police station, the stories of people being bilked by strangers with whom they had become too friendly.

But in those cases money and perhaps a little pride were the only losses. More tragic are the cases of wholesome young girls who gave their hearts before they gave enough thought. Or young men away from home who became too friendly on a night when they were lonely or depressed.

Perhaps some would not have erred had they received a letter like the one George Washington wrote to a friend in 1783, the same year he bade his army farewell. The General wrote:

*Be courteous to all, but intimate
with few, and let those few be
well tried before you give them
your confidence."*

The other day I talked with a respected judge in our town. Scores of divorce cases come before him every year. "There are situations that tug at your heart," he said. "Many homes are broken because a husband or a wife becomes interested in another through beginnings which seem innocent enough.

"For example, there was a case recently where a husband was out of town on business for days at a time. One day a neighbor man volunteered to take the fellow's wife to the store. They were good people. This was a good turn, the helpful neighbor probably reasoned. They became too friendly. The result was two shattered homes."

The judge told of another case of a friend trying to console a woman who had lost her husband. Again, the two became too friendly.

Jesus said to be "wise as serpents, and harmless as doves."² He also warned:

*Beware of false prophets, which
come to you in sheep's clothing,
but inwardly they are ravening
wolves."*

Being too friendly too soon, or when you should not, like hunting mushrooms, can be a most dangerous game.

—Wendell J. Ashton.

(For Course 12, lesson of June 1, "A Leader Perseveres in Doing Right"; for Course 14, lesson of April 13, "Temple Ordinances"; for Course 18, lesson of April 13, "Gems of Wisdom"; for Course 26, lessons of June 8 and 15, "Virtuous Thoughts" and "Making Wise Decisions"; to support family home evening lessons 35 and 36, and of general interest.)
¹"The Most Dangerous Game," by Bill Gilbert, *Sports Illustrated*, March 22, 1965, pages 76-83.

²George Washington, *Letter*, Newburgh, January 15, 1783.
³Matthew 10:16.
⁴Matthew 7:15.
Library File Reference: HUMAN RELATIONS.